ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོའི་མདོ།

The King of Samādhis Sūtra

Samādhirājasūtra

འཕགས་པ་ཆོས་ཐམས་ཅད་ཀྱི་རང་བཞིན་མཉམ་པ་ཉིད་རྣམ་པར་སྤྲོས་པ་ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra "The King of Samādhis, the Revealed Equality of the Nature of All Phenomena"

Āryasarvadharmasvabhāvasamatāvipañcitasamādhirājanāmamahāyānasūtra

Toh 127
Degé Kangyur, vol. 55 (mdo sde, da), folios 1.b–170.b.

Translated by Peter Alan Roberts
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2018
Current version v 1.45.23 (2022)
Generated by 84000 Reading Room v2.15.4

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SUMMARY

s.1 This sūtra, much quoted in later Buddhist writings for its profound statements especially on the nature of emptiness, relates a long teaching given by the Buddha mainly in response to questions put by a young layman, Candraprabha. The samādhi that is the subject of the sūtra, in spite of its name, primarily consists of various aspects of conduct, motivation, and the understanding of emptiness; it is also a way of referring to the sūtra itself. The teaching given in the sūtra is the instruction to be dedicated to the possession and promulgation of the samādhi, and to the necessary conduct of a bodhisattva, which is exemplified by a number of accounts from the Buddha's previous lives. Most of the teaching takes place on Vulture Peak Mountain, with an interlude recounting the Buddha's invitation and visit to Candraprabha's home in Rājagṛha, where he continues to teach Candraprabha before returning to Vulture Peak Mountain. In one subsequent chapter the Buddha responds to a request by Ānanda, and the text concludes with a commitment by Ānanda to maintain this teaching in the future.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated from the Tibetan, with reference to Sanskrit editions, by Peter Alan Roberts. The Chinese consultant was Ling-Lung Chen. Edited by Emily Bower and Ben Gleason.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The generous donation of an anonymous donor, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1 The *Samādhirājasūtra*, or *King of Samādhis Sūtra*, is one of the earlier Mahāyāna sūtras to appear in India. It contains teachings on emptiness, bodhisattva conduct, and mendicancy, as well as tales of previous lifetimes and prophecies for the future. Its teaching on emptiness is much quoted by such Mādhyamaka masters as Candrakīrti and Śāntideva, as well as in later Buddhist literature.

i.2 The *samādhi* of the title does not simply refer to meditation, but is used to designate both the sūtra itself and an entire range of Buddhist practices for conduct, meditation, motivation, and realization. The sūtra enumerates over three hundred of the samādhi's qualities. One of the samādhi's main descriptive epithets is given in the long form of the title itself as "the revealed[1] equality of the nature of all phenomena." However, far from being a systematic textbook on the features of any one practice or doctrine, the sūtra has a complex, convoluted structure and includes long narrative passages. These not only relate the Buddha's interactions with Candraprabha, the main interlocutor, but also tell lengthy stories in mixed prose and verse from the Buddha's past lives—in his own words—exemplifying the points he teaches. Interspersed in these narratives, often in the form of verse teachings given by past tathāgatas, are some of the profound statements on the nature of phenomena, and on the essential points of the path, for which the sūtra is justly celebrated.

· History of the Sūtra ·

i.3 As is the case for most sūtras, it is impossible to be sure when this work first appeared in writing; indeed, the sūtra is very likely a compilation of earlier shorter works. None of the complete extant Sanskrit manuscripts can be dated to earlier than the sixth century. There is, however, a reference to it in the *Sūtrasamuccaya*, a work attributed to Nāgārjuna (second or third century)

although the attribution is not universally accepted. There is even a claim that the *King of Samādhis Sūtra* was translated into Chinese in 148 CE, but this, too, is disputed. The mention of a *Samādhirāja* in Asaṅga's fourth century *Mahāyānasaṃgraha* may be a reference to the sūtra.

i.4 At least two shorter independent works that may have existed earlier appear to have been incorporated into the *King of Samādhis Sūtra*. One is a text entitled *Mahāprajñāsamādhisūtra* (*The Sūtra of the Samādhi of Great Wisdom*) or *Mañjuśrībodhisattvacāryā* (*The Bodhisattva Conduct of Mañjuśrī*). It is a teaching on the six perfections that must have existed as early as the fifth century, as it was translated into Chinese by Shih Sien-kung (420–479). It corresponds to chapters 27–29 of the *King of Samādhis Sūtra* in the Tibetan version, except that the *Mahāprajñāsamādhisūtra* has Mañjuśrī as the recipient of the teaching instead of Candraprabha (both bodhisattvas have the title Kumārabhūta).

i.5 The other is chapter 36 of the Tibetan version of the *King of Samādhis Sūtra*, which also appears to have originally been an independent text; its interlocutor is Ānanda, whose name in this case was not changed to that of Candraprabha.

i.6 Candraprabha, the principal interlocutor in the sūtra, appears in a number of other sūtras, but particularly in the *Raśmisamantamuktanirdeśasūtra*, Toh 55 in the Heap of Jewels (*Ratnakūṭa*) section of the Kangyur, in which, as in the *King of Samādhis Sūtra,* he is depicted as inviting the Buddha to his home and making elaborate preparations for the visit.[2] Most of the qualities of the samādhi described in the *King of Samādhis Sūtra* also appear within the list of the qualities of a samādhi in *The Sūtra of the Samādhi of the Miraculous Ascertainment of Peace*.[3]

i.7 The entire sūtra was translated into Chinese by Narendrayaśas in 557. Narendrayaśas (517–589) was a much-traveled Indian monk from Orissa who arrived in China in 556. This Chinese version is widely known under an alternative title, *Candrapradīpasamādhisūtra* (*The Sūtra of the Samādhi of the Lamp of the Moon*, Taishō 639); this title is closely related to the alternative title used in some Indian commentaries (see below). Narendrayaśas's translation is divided into ten chapters, in contrast to the forty of the Tibetan. There are fragments of three Sanskrit manuscripts from central Asia, dated to the fifth or sixth centuries, that correspond to this version, but no complete manuscript has survived.

i.8 The ninth century Tibetan translation of the sūtra in the Kangyur was made from a Sanskrit version no longer extant, but longer than the one translated into Chinese. The Tibetan was translated during the reign of King Ralpachen (815–838) by Śīlendrabodhi and Chönyi Tsultrim (who used the Sanskrit version of his name, Dharmatāśīla).

i.9 The earliest complete Indian manuscript to have survived is the one discovered in 1938 in the ruins of a library near Gilgit. It is dated, from the calligraphy of its Gupta script, to the sixth century. It has some additional verses that do not appear in the Chinese version, but is significantly shorter than the Tibetan translation, with fewer verses and prose passages. Much closer to the Tibetan is a group of twelve later Sanskrit manuscripts found in Nepal, including the one referred to here as the Hodgson manuscript; another group of Nepalese manuscripts contain additional material usually not found in the Tibetan, and includes the one referred to here as the Shastri manuscript.[4]

i.10 In the Sanskrit versions, much of the sūtra is composed of verse in a highly distinctive Buddhist Hybrid Sanskrit (BHS). The prose is in what appears to be classical Sanskrit in terms of spelling and case endings, but the vocabulary includes words that are only found in BHS, or words that exist in classical Sanskrit but have a different meaning in BHS.

i.11 The number of chapters, as well as where the chapter breaks occur, varies in these different versions and manuscripts. The Chinese text is divided into only ten chapters. The Tibetan version is often referred to as having thirty-eight chapters, but a closer look reveals that there are two additional untitled final chapters. The Tibetan, unlike the Sanskrit versions, does not make a final chapter from the conclusion, and does not divide its chapter 39 on the restraint of the body, speech, and mind into three chapters, but it does make a short chapter 22 from what, in the Sanskrit, constitutes the end of chapter 21.

i.12 The sūtra is quoted in a number of Indian treatises as well as many Tibetan works. Indian authors such as Candrakīrti and Śāntideva referred to it by the title *Candrapradīpasūtra* (*zla ba sgron ma'i mdo*); other authors used the title *Samādhirāja*. The earliest known quotations from the sūtra were made by Candrakīrti in the seventh century; he quoted from it twenty times in his *Prasannapadā* (*Clear Words*), and also in his *Madhyamakāvatāra* (*Entering the Middle Way*). He also quoted verses that appear only in the longer version of the sūtra, and not in the manuscript that was translated into Tibetan in the early ninth century. It would therefore seem that variants of the sūtra already coexisted in India in the seventh century.

i.13 Candrakīrti is followed by Śāntideva in the late seventh to early eighth century, who quotes it twenty times in his *Śikṣasamuccaya* (*Compendium of Training*).

i.14 The sūtra, particularly its verses on emptiness, is quoted by other prominent Indian authors such as Prajñākaramati in his *Bodhisattva-caryāvatārapañjikā* (*Commentary on Difficult Points in "Entering the Conduct of the*

Bodhisattvas"), which is a commentary on Śāntideva's *Bodhisattvacaryāvatāra* (*Entering the Conduct of the Bodhisattvas*) and Kamalaśīla's *Bhāvanākrama* (*Stages of Meditation*).

i.15 A passage from chapter 3 in which the Buddha summarizes for Candraprabha the qualities of a tathāgata (3.3) seems to have been the source for the short Kangyur sūtra *Remembering the Buddha* (*Buddhānusmṛti*, *sangs rgyas rjes su dran pa*, Toh 279), which reproduces verbatim the Tibetan translation of the passage and is therefore unlikely to be a parallel translation from an independent Sanskrit original (although that is not impossible). This widely known and much recited text is part of a set of three such works (Toh 279–281), one for each of the Three Jewels, and often reproduced as a single work with the title *Remembering the Three Jewels*. However, the passages on the Dharma and Saṅgha are not drawn from the *King of Samādhis*.

i.16 The *King of Samādhis* is also quoted in many treatises on tantras, and its recitation is prescribed in maṇḍala ritual texts. For example, the *Maṇḍala Rite of Cakrasaṃvara* says that four sūtras should be recited, one in each of the four main directions around the maṇḍala. The sūtras are the *Prajñāparāmitā* (*Perfection of Wisdom in Eight Thousand Verses*); *Gaṇḍavyūha* (*Array of Trees*), which is the last chapter of the *Avataṃsaka*; *Laṅkāvātara* (*Entry into Laṅka*); and *Samādhirāja* (*King of Samādhis*).[5]

i.17 These four sūtras are among the nine principal works that came to be considered the most important in Nepalese Buddhism; they are frequently recited, and offerings are made to them. The other five sūtras in this group are the *Saddharmapuṇḍarīka* (*The White Lotus of the Good Dharma*), *Lalitavistara* (*The Play in Full*), *Tathāgataguhyaka* (*The Secret of the Tathāgatas*), *Suvarṇaprabha* (*The Golden Light*), and *Daśabhūmika* (*The Ten Bhūmis*).

i.18 In China, the *King of Samādhis*—unlike the *White Lotus of the Good Dharma*—never gained any great prominence, and no commentary was translated.

i.19 In Tibet, although its existence was well known through its use as a source of quotations, the sūtra itself was not particularly studied, nor were its admonitions to dedicate oneself to its recitation and follow a life of extreme mendicancy followed. Nevertheless, more than two hundred years after it had been translated into Tibetan, the *King of Samādhis Sūtra* did gain a certain importance within the circle of students who followed Atiśa Dipaṃkaraśrījñāna (980–1054) and became the founders of the Kadampa tradition, which emphasized the bodhisattva path of the Mahāyāna sūtras. Atiśa's translator and guide Nagtsho Lotsawa translated a commentary on the *King of Samādhis Sūtra* by the Indian master Mañjuśrīkīrti entitled *Kīrtimālā* (*The Garland of Fame*). Mañjuśrīkīrti may be the same person as the student of Candrakīrti with that name, although that would seem unlikely

given the definite influence of the Yogacāra tradition in his work.[6] Moreover, Nagtsho's Tibetan translation of the commentary incorporates the earlier Tibetan translation of the sūtra itself—another indication that Mañjuśrīkīrti's original commentary was written for the same version of the sūtra in Sanskrit that had been translated into Tibetan, and not the longer version that Candrakīrti quoted from.

i.20 Tsongkhapa, the founder of the Gelugpa tradition, which was based on the Kadampa tradition, quotes from the sūtra thirteen times in his *Lamrim Chenmo* (*Great Graduated Path*), and his student Khedrup Jé also relied upon it as a major source of quotations. The sūtra is also much quoted in the best known commentarial works of the great scholars of all traditions, including several of the early Sakya masters, Longchenpa, Minling Terchen, and Drikung Chökyi Trakpa, as well as those of later authors like Jamgön Kongtrul, Mipham, Jamyang Khyentse Wangpo, and Jigme Tenpai Nyima.

i.21 Some of the quotations from the sūtra in the Tibetan commentarial literature are ascribed to it erroneously, such as the one-line quotation on buddha nature (an idea barely even mentioned in the sūtra), in the first few lines of Gampopa's text on the graduated path, *An Adornment for the Precious Path to Liberation*. Similarly, an eight-line prophecy concerning the Karmapa incarnations is frequently ascribed to the sūtra even though it is not to be found in any extant version, even as a paraphrase.[7] Among the other reasons why the sūtra is revered in the Kagyu tradition, the monastic lineage of which was founded by Gampopa, is perhaps that Gampopa's Kadampa teacher Potowa is said to have identified him as the rebirth of Candraprabha, the interlocutor of the *King of Samādhis*. Gampopa used the name Da-ö Shönnu (*zla 'od gzhon nu*, the Tibetan for Candraprabha Kumāra) in his colophons, and later teachers sometimes referred to him by that name. Since Gampopa himself is nevertheless not known to have been a promulgator of the sūtra, in order to conform to the prophecy it has been claimed that it represents a sūtra version of Gampopa's Mahāmudrā teaching—but not explicitly so, and indeed the reader will not find any such doctrinal elements that set its viewpoint particularly apart from that of the *Perfection of Wisdom* sūtras.

· The Contents ·

i.22 The sūtra portrays a form of Buddhism that emphasized mendicancy, living at the foot of trees in forests, and so on, in opposition to less austere Buddhist ways of life. It considers nirvāṇa impossible to attain for householders, and likens nirvāṇa to a flame being extinguished, bringing

any activity to an end. In it, the Buddha emphasizes again and again the vast number of eons during which he and other tathāgatas practiced before attaining enlightenment.

i.23 It contains prophecies describing the very time when the sūtra itself is being disseminated in India, saying it will be rejected and denounced by other monks. As well as its strong promotion of mendicancy, insisting that a bhikṣu should remain in the forest and have no possessions, it condemns the corruption of bhikṣus who accumulate possessions and visit laypeople's homes to teach them there. Its strict adherence to the forest lifestyle, and its condemnation of bhikṣus who do not follow it, would not have found wide favor in some of the Buddhist establishments of that time. The sūtra also addresses the known problem of that time of destitute people who joined the ranks of Buddhist monks in order to receive material support for themselves, without having any genuine dedication to or understanding of the teaching.

i.24 This is one example of how the sūtra shows evidence of the conditions prevailing at the time and place it was promulgated. Another—one of its less appealing aspects for our present age, but one that is typical of many early Mahāyāna sūtras—is its attitude toward women: the bodhisattva is always male, as is explicit in the Sanskrit (although in this translation frequent use has been made of the plural to render bodhisattvas' male gender less obvious). Women often appear as property that is given away, and the noble kings have harems as well as slaves, though the Tibetan did not have the term to translate *antapuraḥ* (harem) and used the more palatable "retinue of queens." However, women are still seen as capable of being devotees of the path of the sūtra, and in particular there is the tale of Princess Jñānāvatī, who cuts off the flesh from her thigh so as to heal her sick bhikṣu teacher. But in every such case this means that the woman will gain a male rebirth so that she may be able to continue on the path to enlightenment.

i.25 The sūtra also mentions the sacrificial offering of burning a hand (which is, however, then miraculously reconstituted). This passage, along with similar accounts in other sūtras, has inspired the Tibetan tradition of burning a finger as an offering.

i.26 The sūtra has several references linking it with South India. It contains references to South Indian music, and the nominative *-u* ending is a characteristic of South India. More significantly, in the post-Gilgit additional verses there is a special emphasis given to Rishi Ananta, who was highly revered in the south.

i.27 There are several doctrinal indicators to the period in which it appeared. This being an early Mahāyāna sūtra, there is no mention in the *King of Samādhis* of the saṃbhogakāya or nirmāṇakāya, but only dharmakāya and

rūpakāya; the doctrine of three kāyas came to prominence later. Nor is there any real mention of the tathāgatagarbha, or buddha nature, another notion developed in later works.

i.28 Although there is mention in both the Gilgit and Chinese versions of Buddha Amitābha and his realm Sukhāvatī, Amitābha's accompanying bodhisattvas Avalokiteśvara and Mahāstāmaprapta are noticeable by their absence, indicating that the sūtra dates back to a time before their rise to prominence, and possibly to a time even before the appearance of the longer *Sukhāvatīsūtra*. However, as might be expected, both bodhisattvas do appear in the additional verses of the later Sanskrit versions, and therefore the Tibetan, too. As a pair, however, they still have equal status, as they frequently do in Mahāyāna sūtras before the rise of Avalokiteśvara to preeminence by the fourth or fifth century.

i.29 Some of the later additional verses, too, include references to the ten bodhisattva bhūmis that are unlikely to have been in the earliest version, as the Perfection of Wisdom tradition, as well as the early Yogacāra of Asaṅga, mention only seven bhūmis.

i.30 A particular feature that the sūtra shares with quite a large number of other Mahāyāna sūtras, such as the *White Lotus of the Good Dharma Sūtra*, is that it promotes itself as the core focus of a bodhisattva's practice, stating that the bodhisattva should recite it, promulgate it, and so on.

· The Translation ·

i.31 Given the significant differences between the versions of this sūtra in Sanskrit, Chinese, and Tibetan, an English translation could never represent all versions equally, and necessarily involves a selective approach based on stated principles. In this translation of the *King of Samādhis*, we have chosen to stay as close as possible to the Tibetan of the Kangyur, which has more content than both the Chinese translation and the Gilgit manuscript. However, we have compared the Tibetan closely to the Chinese and Gilgit versions, along with the two longer Nepalese Sanskrit manuscripts identified in this translation as Shastri and Hodgson (see above). Discrepancies between the versions are recorded in the notes.

i.32 Where there are significant discrepancies, the Tibetan has been favored in the translation wherever possible, as it probably represents a particular Sanskrit version that has not survived. In some instances, however, adhering to the Tibetan would have caused problems regarding the meaning of the text, and here the Sanskrit reading has been preferred. Consulting the other versions has also been indispensable in clearing up ambiguities, variations in the Tibetan between the different Kangyurs, and the occasional error in

the Tibetan, the results of scribal corruption or adopting the wrong meaning of a word, such as the classical Sanskrit meaning instead of the BHS meaning. Also of great help has been clarification from the Chinese translation that Ling-Lung Chen has been able to provide. In one case, the Chinese preserves an uncorrupted version of a passage in which "nature" was later replaced by "past," resulting in a peculiar set of verses with a peculiar meaning.

i.33 A particular difficulty was the list of qualities of the samādhi given in chapter 1. They are defined in order in chapter 40, and also in Mañjuśrīkīrti's commentary on the sūtra, which itself was useful in ascertaining the intended meaning of these words. However, there are discrepancies between these three versions in Tibetan, as well as with the qualities as listed in the Sanskrit versions of the sūtra.

i.34 Much invaluable work has already been done on this sūtra by present-day Western scholars. Konstanty (also Constantin) Régamey planned an erudite translation of the entire sūtra based on Tibetan, Sanskrit, and Chinese, which was interrupted by the effects of World War II in Poland. However, we are fortunate that copies of his translation of chapters 8, 19, and 22 survived the destruction of his work.

i.35 Nalinaksha Dutt published an edition of the Gilgit manuscripts with comparison to two later Nepalese manuscripts in the 1940s and '50s. Luis Gómez and Jonathan Silk published a translation of the first four chapters in 1989. John Rockwell translated chapters 4, 5, 7, and 9 in 1980. Christoph Cüppers translated the ninth chapter in 1990, and Mark Tatz translated the eleventh chapter in 1972. Finally, Andrew Skilton's research into the various versions of the *Samādhirāja Sūtra*, in several publications from 1999 onwards, has been very illuminating and has been particularly useful for this introduction.

· Outline ·

i.36 **Chapter 1: The Introduction**

The Buddha Śākyamuni is on Vulture Peak Mountain outside Rājagṛha with a great gathering of bhikṣus and bodhisattvas. Candraprabha asks him for instruction. The Buddha states that evenness of mind is the one quality that will bring enlightenment and the attainment of the samādhi called *the revealed equality of the nature of all phenomena*, which is described as having an array of qualities that covers all the various aspects of the path. On hearing this, a multitude of beings attain various stages of realization; the earth shakes, and a radiance illuminates the universe.

i.37 **Chapter 2: Śālendrarāja**

The Buddha tells Candraprabha in both prose and verse how in a past life he was a cakravartin named Bhīṣmottara who for quintillions of eons honored successive buddhas on Vulture Peak Mountain and received the teaching of this sūtra from all of them. The last of those buddhas was Śālendrarāja. The Buddha says that serving the buddhas in this way is necessary for the attainment of buddhahood. He says that those who uphold this sūtra in the future will be reborn in Sukhāvatī.

i.38 **Chapter 3: Praise of the Buddha's Qualities**

The Buddha tells Candraprabha about the qualities of a tathāgata, and explains that they can be attained through this sūtra. Then, in verse, he describes his acts of generosity in past lives and his search for this sūtra. He describes the benefits of the sūtra and condemns those in the future who teach but do not practice. Candraprabha vows to uphold this teaching in the future.

i.39 **Chapter 4: Samādhi**

Candraprabha asks what is meant by *samādhi*. The Buddha explains that it means the attainment of realization, the elimination of the kleśas, correct conduct, renunciation, and other such qualities. Then the Buddha describes in verse the nature and result of practicing this samādhi.

i.40 **Chapter 5: Ghoṣadatta**

The Buddha tells Candraprabha that the practitioner should abandon all worldly ties and his home. He then describes how in the past there was a buddha named Ghoṣadatta. A king named Mahābala and his subjects make extensive offerings to him. However, the king realizes that his subjects have made the offerings with the hope for material benefits in future lives. Buddha Ghoṣadatta recites verses on how it is necessary to abandon one's home and all material possessions. King Mahābala becomes a bhikṣu, and in subsequent lifetimes serves two hundred million buddhas and hears the teaching of this sūtra from them all. He eventually becomes a buddha named Jñānaśūra. Mahābala's subjects, who also became bhikṣus, all become buddhas named Dṛḍhaśūra.

i.41 **Chapter 6: Cultivating the Samādhi**

The Buddha tells Candraprabha that many offerings should be made to the Buddha but without the concept of a giver or recipient and that the merit that ensues should be dedicated to attaining enlightenment. Then, knowing that there is no birth, death, or anyone who is a bodhisattva, they will be impervious to the attacks or persuasions of the māras.

i.42 **Chapter 7: The Attainment of Patience**

The Buddha tells Candraprabha that a bodhisattva needs to attain three kinds of patience. The first patience is to maintain the Dharma by not arguing, and so on; to know that everything is an illusion; to know the sūtras; to have no doubt; to have no anger toward tīrthikas; to speak truthfully; never to abandon the path to buddhahood; and to master worldly skills. The second patience is having undisturbed śamatha and vipaśyanā, being in meditation during all activity, attaining the five higher cognitions, having miraculous powers, and remembering every word that is taught. With the third patience the bodhisattva can see all other worlds, has a golden body, teaches millions of beings, receives the prophecy of his buddhahood, and being aware of emptiness he remains unaffected by praise or blame, loss or gain.

i.43 **Chapter 8: Buddha Abhāvasamudgata**

The Buddha tells Candraprabha that the bodhisattva has to attain the wisdom of the nonexistence of phenomena so that he will have no desire. He adds that in the past there was a buddha named Abhāvasamudgata, who at birth levitated and declared the nonexistence of all phenomena, following which all the sounds in the world made the same declaration. Later, a prince named Mahākaruṇācintin became one of his bhikṣus, received the teaching of this sūtra, and thereby after twenty eons became a buddha named Suvicintitārtha.

i.44 **Chapter 9: The Patience of the Profound Dharma**

The Buddha tells Candraprabha that all the buddhas have attained buddhahood as a result of practicing the teaching of this sūtra. He says that the patience of the Dharma is attained through realizing that everything is like a dream or an illusion, so that there is no desire, anger, or ignorance. He teaches that one should avoid association with fools, and with those who have become bhikṣus as a source of livelihood. He teaches that one should not only give the teachings but also practice and realize them.

i.45 **Chapter 10: The Entry into the City**

Candraprabha praises the teaching and aspires to it. The Buddha places his hand on Candraprabha's head and Candraprabha instantly realizes quintillions of samādhis. Candraprabha praises the Buddha and invites him to come for his midday meal at his home. The Buddha assents by remaining silent. Candraprabha then has the road to his home cleaned and divinely adorned. Throughout the night, he prepares a sumptuous meal. He then adorns the city and his own home. Accompanied by bodhisattvas and citizens he goes to Vulture Peak Mountain to invite the Buddha to his home.

The Buddha proceeds there accompanied by a multitude of deities. The ground shakes as he takes his first step into the city. Everyone in the world becomes happy and deities make vast offerings.

i.46 **Chapter 11: Becoming a Keeper of the Sūtra**

The Buddha and his saṅgha are served food at Candraprabha's home. When the Buddha has finished eating, Candraprabha praises him, aspires to become a buddha, and requests teaching that will enable him to accomplish that. The Buddha states that only one quality is necessary, which is the knowledge of the insubstantial nature of phenomena. He also describes the vast merit and good results that come from knowing even one verse of this sūtra. Candraprabha aspires to be a keeper of this sūtra in the future. The Buddha prophesies to many millions of beings who are present that they will attain buddhahood after more than four million eons have passed.

i.47 **Chapter 12: The Training According to the Samādhi**

The Buddha teaches Candraprabha that the mind has no nature of its own, and that the nature of the mind is the nature of the buddhas. The bodhisattva who knows that teaching is free from all bondage and masters all the skills of words and teaching.

i.48 **Chapter 13: The Teaching of the Samādhi**

The Buddha teaches that a bodhisattva should be skilled in teaching this samādhi, which is nonconceptual. The bodhisattva should be free of illusion and have great compassion.

i.49 **Chapter 14: The Buddha's Smile**

Candraprabha, inspired by the teaching, recites verses praising how the Buddha has practiced, how true and supreme his words are, and how many different kinds of beings have gathered to listen to him. The Buddha smiles and Maitreya asks him the reason why.

i.50 **Chapter 15: The Elucidation of the Buddha's Smile**

The Buddha explains to Maitreya that Candraprabha has in previous lives seen ten thousand million buddhas in this very city of Rājagṛha, and has received this same teaching on samādhi. He will also teach this samādhi in the future. He will see many buddhas and will eventually become a buddha named Vimalaprabha. Candraprabha on hearing this levitates with joy and praises the Buddha and rejoices in his good fortune.

i.51 **Chapter 16: The Past**

The Buddha tells Candraprabha that the samādhi of this sūtra frees beings from all illness and lower rebirths. The Buddha adds in verse that in a past life he was a prince named Mati who had an incurable illness. A bhikṣu

named Brahmadatta, who was a previous life of Buddha Dīpaṃkara, taught him the samādhi and he was cured. Then the Buddha prophesies that in the future there will be bhikṣus with worldly desires and conduct, and when they die they will be reborn in the lower existences.

i.52 **Chapter 17: The Entranceway to the Samādhi That Is Taught by Many Buddhas**

The bodhisattva Maitreya tells the Buddha he is going to Vulture Peak Mountain in order to prepare offerings to the Buddha. When he arrives there he transforms it into a flat, divinely adorned ground with a throne in its center. Then he returns to Candraprabha's home and describes what he has created. The Buddha returns to the mountain and sits on the throne. Candraprabha and millions of others also come to the mountain and Candraprabha requests a teaching. The Buddha describes four qualities necessary for attaining the samādhi of this sūtra: the first is calmness and self-restraint, the second is correct conduct, the third is fear of the three realms, and the fourth is devotion to the Dharma and benefiting others. Then in verse the Buddha describes a succession of buddhas within two eons of the distant past. He states that whoever hears their names will quickly attain this samādhi. Then he recounts that they were followed by a buddha named Narendraghoṣa. At that time the Buddha was a king named Śirībala, who with five hundred sons received this samādhi teaching from Narendraghoṣa. He and his sons all became bhikṣus. Śirībala was then reborn as the son of King Dṛḍhabala. The prince, remembering millions of previous lives, asks if the Buddha Narendraghoṣa is still alive, and describes and praises his teaching of this samādhi. King Dṛḍhabala brings his son, along with millions of other people, to that buddha, hears the teaching, and becomes a bhikṣu. Sixty eons later King Dṛḍhabala becomes Buddha Padmottara, and all his subjects who became bhikṣus all eventually become buddhas who all have the same name: Anantajñānanottara. The five hundred sons became the five hundred students of Śākyamuni who would in future times teach this sūtra. King Dṛḍhabala and his queen also became the Buddha's parents: Śuddhodana and Māyādevī.

i.53 **Chapter 18: The Entrustment of the Samādhi**

The Buddha tells Candraprabha that a bodhisattva who possesses this samādhi has four qualities: unsurpassable merit, being invincible to adversaries, unlimited wisdom, and an unending eloquence. Candraprabha asks the Buddha who will listen to this samādhi in the future. The Buddha says that only bhikṣus with pure mendicancy will have faith in it. Those who reject it will have incalculable bad karma. Candraprabha vows to promulgate the sūtra in a future life and endure the abuse of those with no faith in it. Eight hundred others also vow to uphold the sūtra and eight hundred million deities vow to protect them. The Buddha gives his blessing, the world shakes, and the Buddha prophesies the buddhahood of the millions of beings who have listened to the sūtra.

i.54 **Chapter 19: The Teaching of the Inconceivable Dharma of the Buddha**

The Buddha teaches Candraprabha that it is through this samādhi that the inconceivable Dharma is attained. Candraprabha, listening to the teaching, attains that samādhi. A thousand million worlds shake as a result. A multitude of devas rejoice that they have also heard this teaching. The gandharva Pañcaśikha with five hundred other gandharvas fly down to Vulture Peak Mountain and play music as an offering. The Buddha causes the teaching of the inconceivable Dharma to come from the sound of their music. The teaching describes the unreality of existence and the benefits of nonattachment and equanimity.

i.55 **Chapter 20: Indraketudhvajarāja**

In this short chapter the Buddha instructs Candraprabha on gaining great compassion and depending on a spiritual guide. There are also eleven verses on the teaching of emptiness by a buddha in the past named Indraketu-dhvajarāja.

i.56 **Chapter 21: The Past**

In the prose introduction, the Buddha instructs Candraprabha on accumulating merit and avoiding the influence of bad companions. The verses describe how in the distant past, a king came across two renunciants in the forest and was inspired by them. However, bhikṣus who disliked their ascetic lifestyle and views urged the king to kill or banish them. A goddess who looked after the king's benefit countered their influence. They succeeded in influencing the king's brother and he led an army to the forest. The deities of the forest massacred them and all involved in the plot were reborn in hell. The Buddha explains that the two monks were Buddha Dīpaṃkara and himself, the king was Maitreya, and Candraprabha was the goddess.

i.57 **Chapter 22: The Teaching on the Body**

In this very brief chapter, the Buddha instructs Candraprabha not to have attachment to body or life. Those who avoid such attachment will attain buddhahood. Those who do have these attachments will commit bad actions and go to hell after death.

i.58 **Chapter 23: The Teaching on the Tathāgata's Body**

The Buddha teaches Candraprabha that a buddha should not be identified as his rūpakāya or form body, but as the dharmakāya, the "Dharma body," which is indescribable and unquantifiable. Even though someone sees the physical presence of a buddha, that is a manifestation of the dharmakāya, and it is the dharmakāya that is the Buddha's true body, which cannot be perceived as having any features or actions.

i.59 **Chapter 24: The Inconceivable Tathāgata**

The Buddha teaches Candraprabha that through this sūtra a bodhisattva can gain four kinds of discernment: discernment of phenomena, of meaning, of definitions, and of confident speech. He then gives a long explanation of the discernment of phenomena, in which successive qualities are explained in relation to four aspects: the composite teaching, the composite, the kleśas, and purification. For each of these there is an inconceivable number of each quality. The second, third, and fourth discernments are explained in single brief sentences. The concluding verses state that the Buddha has innumerable qualities, and exhort the teaching of this sūtra.

i.60 **Chapter 25: Engaging in Discernment**

The Buddha teaches Candraprabha in greater depth on the discernment of phenomena, emphasizing that there is no difference between the nature of phenomena and enlightenment, and specifying that there is no difference between the nature of the skandhas and enlightenment. Then in verse he teaches the emptiness of phenomena and nirvāṇa, and that his true body is not his "form body," the rūpakāya, but his dharmakāya, and therefore the only one who has truly seen a buddha is one who has seen the dharmakāya, who has seen emptiness. There follows a condemnation of bhikṣus of the future who will be concerned with gain and honors, and will teach and become involved with laypeople, and are destined for the hells. However, there should be no anger toward them; they should be treated with respect. There is also advice on humility and circumspection in giving teachings, as to who should be taught and what kind of teaching should be given. There is also an exhortation to make offerings, but also that the merit gained from this sūtra is far more vast than the most extensive offerings.

i.61 **Chapter 26: Rejoicing**

The Buddha teaches Candraprabha that a bodhisattva must be skillful in methods, which he defines as rejoicing in the merit of beings. Then in verse he describes rejoicing in various kinds of good actions and the benefits of mendicancy, and concludes by saying that being careful is the root of all of these.

i.62 **Chapter 27: The Benefits of Generosity**

In this brief chapter, the Buddha teaches Candraprabha that a careful bodhisattva practices the six perfections. Then he teaches the ten benefits that come from practicing the first of these: generosity.

i.63 **Chapter 28: The Benefits of Correct Conduct**

In this very brief chapter, the Buddha teaches ten benefits that come from practicing the second of the six perfections: correct conduct.

i.64 **Chapter 29: Ten Benefits**

The Buddha teaches the benefits that come from the remaining four perfections: patience, diligence, meditation, and wisdom. They are followed by the benefits of becoming very learned in the Dharma, giving the Dharma to others, maintaining the knowledge of emptiness, maintaining detachment in meditation, remaining in solitude, and following a mendicant lifestyle and begging for alms. The Buddha concludes by stating that such a bodhisattva will obtain, through the supernatural higher cognitions, the treasure of the buddhas because he will be able to see them all. And he will attain the treasure of the Dharma because he can hear the buddhas teaching. He will attain the treasure of wisdom because he remembers the teaching and knows how to give it to others. Finally, he will attain the treasure of knowing the past, present, and future of beings.

i.65 **Chapter 30: Tejaguṇarāja**

The Buddha tells Candraprabha that he should be dedicated to this sūtra and live alone in the forest. In the verse he tells how, in the distant past, there was a buddha named Tejaguṇarāja and at that time Buddha Śākyamuni was a world ruler named Dṛdhadatta. When he heard the teaching of the *King of Samādhis Sūtra*, he and the entire population of the world became bhikṣus and bhikṣuṇīs who were supported by the devas. The Buddha describes the nature of degenerate Dharma teachers in future times, who do not practice mendicancy. He prescribes making images of the Buddha, making offerings to him, and aspiring to the teaching of this sūtra. The Buddha then describes the various great qualities that those who possess this sūtra will have.

i.66 **Chapter 31: Benefits**

In this brief chapter, the Buddha teaches that the one who wishes to teach all beings in their various languages should be dedicated to this sūtra. In eleven verses, he describes various benefits, and particularly the qualities of speech, that will be gained.

i.67 **Chapter 32: The Teaching on the Nature of All Phenomena**

The Buddha teaches that a bodhisattva who wishes to know the nature of phenomena should be dedicated to this sūtra. He describes in verse the compassion, patience, ability to remember and teach, generosity, and diligence that is the nature of the bodhisattva who realizes the nature of phenomena, which is peace and emptiness. He states that this is the path he followed, and encourages all to follow his example. He states that those who reject the path to enlightenment spend eons in the hells, but those who teach and protect this sūtra in future times will quickly attain enlightenment.

i.68 **Chapter 33: The Benefits of Possessing the Sūtra**

The Buddha teaches that dedication to this sūtra will bring the higher cognitions of all phenomena. This is then explained through almost three hundred verses in the Tibetan version. He teaches that the higher cognitions are gained by having no attachment, either to samādhi or worldly things, and by having no pride. The higher cognitions are the realization that there is no substance to anything, even the Buddha's words. This realization of emptiness brings buddhahood, which does not exist on the level of words. Buddhahood has no form; it is the dharmakāya. It transcends every kind of conceptual identification. Those without this understanding believe they have made spiritual progress but still have desire, particularly for women.

i.69 Those who have the realization manifest pure realms. While communicating with words, they transcend thought and concepts, have miraculous powers, and do not age. Ordinary humans who delight in this sūtra will proceed to enlightenment and will meet Buddha Maitreya. Maintaining this sūtra in the degenerate age is the greatest offering to the buddhas. Women who have faith in a single verse from it will never be reborn as women. The bodhisattvas who realize this samādhi will have inconceivable qualities and attain buddhahood at Bodhgaya.

i.70 Other bodhisattvas will come to hear them teaching and those bodhisattvas will adorn the world, transforming it into a pure realm. Lotuses and birds throughout countless realms will emit the words of the Dharma. The bodhisattva who practices this sūtra has immaculate conduct and at death will go to Sukhāvatī, and in the degenerate age will be the protector of the Dharma.

i.71 **Chapter 34: Kṣemadatta**

The Buddha teaches that the bodhisattva who wishes to attain this sūtra's samādhi and enlightenment should make extensive offerings to a living buddha or to a stūpa containing his relics, and relates a story as an example. The story is about a king named Śrīghoṣa who made extensive offerings to millions of stūpas containing the relics of Buddha Ghoṣadatta—presumably the same buddha who appears in chapter 5. One night he offers millions of lamps to the stūpas. On seeing this, a young bodhisattva named Kṣemadatta makes a lamp out of his hand by wrapping it in cloth and dousing it in sesame oil. The light from this lamp eclipses all the other light offerings, and the hand is burned away. The king and his queens leap from their high palace roof to go and see this, but are not hurt thanks to intervention by deities. The king approaches Kṣemadatta, admires him, and expresses sorrow for the loss of his hand. Kṣemadatta recites a verse on emptiness, and because of the truth of his words, his hand grows back and there are other miracles. The Buddha then states that he was Kṣemadatta and that Maitreya was King Śrīghoṣa.

i.72 **Chapter 35: Jñānāvatī**

The Buddha instructs Candraprabha on four kinds of dedication of merit from acts of generosity. He then states that a bodhisattva should give even his own flesh to heal a teacher of the Dharma from illness. He then tells the story of how, eons ago, Princess Jñānāvatī followed the instructions given to her in a dream, which were to use her own flesh and blood to treat her sick Dharma teacher. He was miraculously cured, and she was miraculously unharmed, despite having cut off her own flesh. The Buddha states that he was that princess in a previous lifetime, her father the king was Maitreya, and the Dharma teacher became Buddha Dīpaṃkara.

i.73 **Chapter 36: Supuṣpacandra**

In this chapter, one of the longest in the sūtra, there is no mention of Candraprabha. Instead, Ānanda requests teaching from the Buddha, and the Buddha states that a bodhisattva must have equanimity and not cease in his progress to enlightenment, no matter what suffering he endures. The Buddha gives the example of Supuṣpacandra. In an eon long ago, Buddha Ratnapadmacandraviśuddhābhyudgatarāja attained enlightenment, liberated countless beings, and passed into nirvāṇa all in one day. During the last five hundred years of his teaching, all bodhisattvas had been exiled to Samantabhadra Forest. Supuṣpacandra was with them as their teacher, but saw that the time had come to teach other beings, even if it cost him his life. In the story, he leaves alone and eventually reaches the capital, where, in the course of a week, he establishes countless beings on the path to enlightenment, including King Śūradatta's harem of eighty thousand queens, and all his thousand sons. On the seventh day, when the king is in a large procession heading to a park, he witnesses the devotion of the populace, and his own family, to a bhikṣu who is standing by the road. Consumed with jealousy, he orders his executioner to slay the bhikṣu. The executioner cuts him up into eight pieces. When the king is returning to his capital after a week he sees that the body parts have not decayed. Also the townspeople and the bodhisattvas of the forest have come and discovered the death. Filled with remorse, the king arranges a cremation and the building of a stūpa for the relics, and for thousands of years makes offerings, confesses his crime, and keeps perfect discipline. Nevertheless, he is reborn in hell and for millions of eons experiences various mutilations and sufferings as a result of his action. The Buddha then states that King Śūradatta was one of his own previous lives, and Supuṣpacandra subsequently became Buddha Padmottara.

i.74 **Chapter 37: Teaching the Aggregate of Correct Conduct**

The Buddha says to Candraprabha that a bodhisattva should also have correct conduct, and then recites verses, stating that possessing and reciting this sūtra, even one verse of it, has greater merit than eons of generosity, and that it contains an incalculable number of teachings. Then the qualities are described of the bhikṣu bodhisattva who has this sūtra, concluding by saying that many eons would not suffice to describe them all.

i.75 **Chapter 38: Yaśaḥprabha**

The Buddha says to Candraprabha that a bodhisattva should dedicate himself to ending the kleśas, gaining merit, and generating roots of goodness out of an aspiration for buddhahood. Then in verse he tells the story of how, many eons ago, there was a buddha named Gaṇeśvara. The king Varapuṣpasa listened to his teachings on emptiness and with his five

hundred sons became ordained. In a later time, after Gaṇeśvara's nirvāṇa, there was a prince named Puṇyamatin who was a student of a bhikṣu named Yaśaḥprabha, who had a great following. Other bhikṣus, who were jealous of him, tried to kill him. But because of the power of the truth of his teachings, their weapons changed to flowers. The Buddha explains that at that time, he was Yaśaḥprabha, Maitreya was Puṇyamatin, and King Varapuṣpasa later became Buddha Padmottara. The Buddha subsequently extols the virtues of patience. Then Śākyamuni gives teachings on how to practice the path to buddhahood.

i.76 **Chapter 39: Restraint of the Body, Speech, and Mind**

The Buddha teaches to Candraprabha all the various qualities, manners, and results of restraining the body. He tells the story of how, many eons ago, at the time of Buddha Jñānaprabhāsa, there lived King Viveśacintin, who received from him this teaching on physical restraint, given in verse form. The king became a bhikṣu, and the Buddha states that the king was one of his own previous lives. The Buddha then gives a description of the restraint of the speech and the mind—its conduct, wisdom, and results.

i.77 **Chapter 40: [Untitled]**

The Buddha gives definitions for all the qualities of the samādhi that were given in chapter 1. There are some variances, particularly of omission, but the qualities are said by the Buddha to number three hundred.

i.78 Then miraculous events mark the conclusion of the sūtra, and Ānanda asks for its name and promises to preserve it. The whole world including the devas in the form realm rejoice.

The Translation

The Mahāyāna Sūtra

The King of Samādhis, the Revealed Equality of the Nature of All Phenomena

1. Chapter 1

THE INTRODUCTION

[F.1.b] [B1]

1.1 I pay homage to all the buddhas and bodhisattvas.[8]

1.2 Thus have I heard at one time: The Bhagavān was residing at Vulture Peak Mountain in Rājagṛha together with a great bhikṣu saṅgha of a full hundred thousand bhikṣus, and together with eighty quintillion[9] bodhisattvas,[10] all of whom had one rebirth remaining, were renowned for their higher cognitions,[11] and had gathered there from the worlds in the ten directions; they had complete mastery[12] of the dhāraṇīs[13] and sūtras; they satisfied all beings with the gift of the Dharma; they were skilled in speaking of the wisdom of the higher cognitions; they had attained the highest perfection of all the highest perfections; [F.2.a] they were skilled in the knowledge of remaining in all bodhisattva samādhis and samāpattis; they had been praised, extolled, and lauded by all the buddhas;[14] they were skilled in miraculously going to all buddha realms; they were skilled in the knowledge of terrifying all māras;[15] they were skilled in the correct knowledge of the nature of all phenomena; they were skilled in the knowledge of the higher and lower capabilities of all beings; they were skilled in the knowledge of accomplishing the activity of offering to all the buddhas; they were unstained by any of the worldly concerns; they had perfectly adorned bodies, speech, and minds;[16] they wore the armor of great love and great compassion; they had great undiminishing diligence throughout countless eons; they roared the great lion's roar; they could not be defeated by any opponent;[17] they were sealed with nonregression; and they had received the consecration of the Dharma from all buddhas.[18] They were the bodhisattva mahāsattvas Meru, Sumeru, Mahāmeru,[19] Meruśikharadhara,[20] Meru-pradīparāja, Merukūṭa, Merudhvaja, Merurāja,[21] Meruśikharasaṁghaṭṭana-rāja,[22] Merusvara, Megharāja, Dundubhisvara, Ratnapāṇi,[23] Ratnākara,

Ratnaketu, Ratnaśikhara, Ratnasaṁbhava, Ratnaprabhāsa, Ratnayaṣṭi, Ratnamudrāhasta, Ratnavyūha, Ratnajāli, Ratnaprabha, Ratnadvīpa, [F.2.b] Ratiṁkara, Dharmavyūha, Vyūharāja, Lakṣaṇasamalaṁkṛta, Svaravyūha, Svaraviśuddhiprabha, Ratnakūṭa, Ratnacūḍa,[24] Daśaśataraśmihutārci,[25] Jyotirasa, Candrabhānu, Sahacittotpādadharmacakrapravartin, and Śubha-kanakaviśuddhiprabha, the bodhisatta mahāsattva Satatamabhayaṁdad,[26] and all the bodhisattva mahāsattvas of the Good Eon, such as the bodhisattva mahāsattva Ajita,[27] and the sixty with incomparable minds,[28] such as Mañjuśrī, and the sixteen good beings,[29] such as Bhadrapāla,[30] and the Four Mahārājas and the other Cāturmahārājakāyika devas, and so on[31] up until Brahmā and the other Brahmakāyika devas. In addition there were also devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, who were all illustrious[32] and renowned as being very powerful.[33]

1.3 They honored him,[34] worshiped him,[35] revered him,[36] made offerings to him,[37] praised him,[38] and venerated him.[39] The fourfold assembly and the worlds[40] of devas also paid homage to him,[41] made offerings to him, honored him, worshiped him, revered him, praised him, and venerated him.

1.4 Then the Bhagavān, encircled and esteemed by that assembly of many hundred thousands, taught the Dharma. He taught perfectly the spiritual conduct that is good in the beginning, good in the middle, and good in the end, that has a good meaning, that has good words, and is unalloyed, complete, pure, and wholesome.

1.5 At that time, within that gathered assembly there was a youth[42] named Candraprabha, who had honored the jinas in the past, had planted roots of merit, could remember his previous lives, had the confidence of speech, had correctly followed the Mahāyāna, and who was dedicated to great compassion.

1.6 The youth Candraprabha rose from his seat, removed his robe from one shoulder, [F.3.a] and, kneeling on his right knee, with palms placed together bowed toward the Bhagavān and made this request: “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha.”

The Bhagavān addressed the youth Candraprabha, saying, “Young man, ask whatever question you wish of the Tathāgata, the arhat, the perfectly enlightened Buddha, and I shall gratify you with answers to each and every question you have asked.

1.7 “Young man, I am omniscient.[43] I am all-seeing. I have attained preeminence because of my strengths and fearlessness concerning all Dharmas. I possess the unobscured wisdom of liberation.

"Young man, there is nothing in the endless, infinite worlds[44] that the Tathāgata does not know, has not seen, has not heard, has not understood, has not directly perceived, and about which he has not become completely enlightened.

1.8 "Young man, may you always have the opportunity to ask questions of the Tathāgata, and I will gratify you with answers for each of the questions you ask."

The Bhagavān having given him this opportunity, the young man Candraprabha[45] recited these verses to the Bhagavān:

1.9 "Lord of the World, Buddha,
Illuminator, bringer of benefit,
Elucidate what kind of practice
Will bring the attainment of inconceivable wisdom. {1}

1.10 "Lord of humans, speaker of the truth, preeminent among humans,
To whom humans and devas make offerings, how should one practice
In order to attain the unfathomable,[46] supreme, highest yāna?
Lord who has supreme speech, answer this question. {2}

1.11 "I ask my question with a pure motivation.
There is no guile to be seen within me.[47]
I have no witness[48] to that
Other than you, sublime being. {3} [F.3.b]

1.12 "My prayer and my aspiration are vast.
Śākya lion, you know my conduct.
I will not be one who prizes words.
Lord of humans, quickly teach me the practice. {4}

1.13 "Which of the Dharmas included
In the vehicle of enlightenment are to be cherished?[49]
Elucidate for me, great hero,
The summit of all Dharmas. {5}

1.14 "Teach to me, Lord, a beneficial Dharma,
Through the practice of which a person will have sharp wisdom,
Will become free of terrible fears, will be fearless,
Will never abandon the aggregate of correct conduct, {6}

1.15 "Will be without arrogance, desire, anger,[50] and ignorance,
And will practice a conduct in which all faults have ceased.[51] {6b}

1.16 "How does one not abandon correct conduct?

How does one not depart from dhyāna?
How does one stay in a solitary place?
How does wisdom increase?[52] {7}

1.17 "How does one find joy in maintaining correct conduct
Within the vast teaching of the one with ten strengths?
How can the aggregate of correct conduct be flawless?
How does one examine the nature of the composite? {8}

1.18 "How can the wise be pure
In body and in speech,
And with an unafflicted mind
Seek the Buddha's wisdom? {9}

1.19 "How can they have pure actions of the body?
How can they avoid faults in speech?
How can they have an unafflicted mind?
Best of men, give your answer to my questions." {10}

1.20 The Bhagavān said to the youth Candraprabha, "Young man, bodhisattva mahāsattvas will attain all those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood if they have one quality.[53] What is that one quality? Young man, it is the bodhisattva mahāsattvas' evenness of mind toward all beings. They wish to benefit them, have no anger, and have no partiality. Young man, if bodhisattva mahāsattvas have that one quality [F.4.a] they will attain all those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood."

The Bhagavān then recited these verses to the youth Candraprabha:

1.21 "Having obtained one quality,
Those bodhisattvas, whoever they are,
Will attain these qualities
And quickly attain enlightenment. {11}

1.22 "Anger toward anyone does not arise in the mind
Of the bodhisattva who has a mind without anger.
Those who are not hardhearted or wicked
Will attain exactly what has been described. {12}

1.23 "As they remain in evenness of mind,
There will be an evenness of ripening results:
The soles of their feet will be even
And their range of conduct will be even. {13}

1.24 “They meditate with even minds that are without unevenness.
Without the fault of hardheartedness and devoid of craving
They have even soles and palms.[54]
They are supremely bright and are seen as pure. {14}

1.25 “The bodhisattvas illuminate the ten directions,
Spreading splendor and light through a buddha realm.[55]
When they attain the level of peace,
They establish many beings in buddha wisdom. {15}

1.26 “Young man, in that way the bodhisattva mahāsattva who has evenness of mind toward all beings, wishes to benefit them, and has no anger or partiality will attain the samādhi known as *the revealed equality of the nature of all phenomena*.

“Young man, what is the samādhi called *the revealed equality of the nature of all phenomena*?

1.27 “It is restraint of the body.[56] It is restraint of the speech. It is restraint of the mind. It is purity of action. It is the transcendence of the mind’s perceptions.[57] It is knowledge of the skandhas. It is the equality of the dhātus. It is the elimination of the āyatanas.

“It is the renunciation of craving. It is having the direct perception of birthlessness. It is engagement in activity.[58] It is the illumination of causes.[59] It is the non-dissipation of the results of karma. It is insight into phenomena. It is the meditation of the path. It is meeting the tathāgatas.

1.28 “It is sharp wisdom. It is penetrating into beings.[60] It is knowledge of phenomena.[61] [F.4.b] It is the knowledge of engaging in discernment. It is the knowledge of the different kinds of letters and words. It is the transcendence of matter. It is the understanding of sounds. It is the attainment of joy. It is experiencing the joy of the Dharma. It is sincerity.[62] It is tolerance.[63] It is to be without deception.[64]

“It is to be without frowns. It is to be pleasant.[65] It is to have correct conduct.[66] It is to be friendly.[67] It is to be gentle.[68] It is having a smiling face.[69] It is being courteous.[70] It is to be welcoming.[71]

1.29 “It is to be without laziness.[72] It is having veneration[73] for the guru.[74] It is respect[75] for the guru. It is being content with occurrences. It is never being satisfied with the good actions one has done. It is having a pure livelihood. It is not forsaking the solitary life.

“It is the knowledge of successive levels. It is always maintaining mindfulness. It is being wise concerning the skandhas. It is being wise concerning the dhātus. It is being wise concerning the āyatanas. It is making one’s higher cognitions manifest to others.

1.30 “It is the elimination of kleśas. It is ceasing engagement with propensities.[76] It is having specific attainments.[77] It is the natural result of meditation.[78]

“It is skillfulness in eliminating transgressions.[79] It is the prevention of the arising of bad actions. It is the elimination of attachment.[80]

1.31 “It is transcending the existences. It is the memory of previous rebirths. It is being free from doubt concerning the ripening of karma.

“It is the contemplation of phenomena. It is seeking to hear the Dharma. It is having sharp knowledge. It is craving for wisdom. It is the realization of wisdom.

1.32 “It is the level of a noble being.[81] It is having a mind like a mountain. It is being unshakable. It is being immovable. It is the knowledge of the nature of the level of irreversibility.

“It is having the natural result of good qualities.[82] It is the abhorrence of bad qualities. It is being free of behavior caused by the kleśas. It is never abandoning the training.

1.33 “It is being established in samādhi. It is the knowledge of the thoughts of beings. It is the knowledge of the various rebirths of beings. It is knowledge of the infinite.[83] It is the knowledge of the intended meaning of words.[84]

“It is the rejection of living in a home. It is finding no joy in the three realms. It is having a motivation that is not discouraged. It is having no attachment to phenomena.

1.34 “It is having possession of the sacred Dharma. It is protecting the Dharma. It is conviction in the ripening of karma. It is skill in the vinaya. [F.5.a]

“It is the pacification of disputes. It is the absence of discord and the absence of quarrels. It is having reached the level of patience. It is maintaining patience.

1.35 “It is the equality of the different kinds of beings.[85] It is skill in examining phenomena.[86] It is skill in gaining certainty concerning phenomena.

“It is the knowledge of distinguishing between the words for phenomena.[87] It is skill in the presentation of the words for phenomena. It is the knowledge of the skill of presenting the distinction between words that have meaning and those that do not have meaning.[88]

1.36 “It is knowledge of the past. It is knowledge of the future. It is knowledge of the present.[89] It is the knowledge of the equality of the three times. It is the knowledge of the purity of the three aspects of actions.

“It is the knowledge of the body’s condition. It is the knowledge of the mind’s condition. It is guarding conduct. It is having unshakable[90] conduct. It is uncontrived conduct.[91] It is engaging in conduct that is attractive.[92]

1.37 “It is the knowledge of skill in what is beneficial and what is not beneficial.[93] It is rational speech.[94] It is knowledge of the world.

"It is unrestrained generosity. It is being openhanded.[95] It is having a nongrasping mind.

1.38 "It is having a sense of modesty and self-respect. It is an abhorrence of negative aspirations. It is not forsaking the qualities of purification. It is maintaining correct conduct. It is joyful conduct.

"It is standing up to welcome gurus and presenting them with a seat. It is the elimination of pride. It is controlling the mind. It is the knowledge of generating enthusiasm.

1.39 "It is the knowledge of discernment. It is the realization of wisdom. It is being without ignorance. It is knowledge of the processes of the mind. It is the knowledge that realizes the nature of the mind.[96]

"It is the knowledge of accomplishment and definite accomplishment.[97] It is the knowledge of all language. It is the knowledge of presenting definitions.[98] It is the knowledge of attaining certainty in meaning.

1.40 "It is abandoning that which is harmful. It is attending upon excellent beings.[99] It is being together with excellent beings. It is avoiding bad beings.

"It is the accomplishment of dhyāna.[100] It is not savoring[101] dhyāna.

1.41 "It is the utilization[102] of the higher cognitions. It is the knowledge that comprehends the nature of assigned names and designations. It is overcoming designations. It is disillusionment with saṃsāra.[103]

"It is the absence of yearning for respect.[104] It is indifference to lack of respect.[105] It is not being motivated by material gain. It is not being disheartened when there is no gain. It is the absence of interest in honor. It is the absence of anger at dishonor. [F.5.b] It is the absence of attachment to praise. It is the absence of displeasure in response to criticism. It is the absence of attachment to happiness. It is the absence of aversion to suffering. It is not being acquisitive of composite things. It is having no attachment to renown. It is accepting the lack of renown.[106]

1.42 "It is not associating with householders and mendicants.[107] It is avoiding that which is outside the scope of correct conduct. It is acting within the scope of correct conduct. It is a perfection of correct conduct. It is rejecting incorrect conduct.[108] It is not dishonoring your family.[109]

"It is preserving the teaching. It is speaking little. It is speaking softly.[110] It is speaking slowly.[111] It is skillfulness in answers. It is defeating opposition. It is arriving at the right time. It is not relying on ordinary people.

1.43 "It is not having contempt for those in suffering. It is giving them charity. It is not rebuking[112] the poor. It is having compassion for those with wrong conduct. It is having that which will bring benefit to others.[113] It is having a compassionate mind. It is benefiting others through the Dharma. It is giving away material things. It is the absence of hoarding.

"It is praising correct conduct. It is condemning incorrect conduct. It is unwaveringly[114] attending upon those who have correct conduct. It is giving up all possessions. It is welcoming others[115] with a higher motivation. It is doing exactly what one has said one will do. It is perpetual application. It is experiencing joy through veneration.

1.44 "It is the knowledge of using examples. It is being skilled in terms of past lifetimes. It is putting roots of merit first. It is skill in methods.

"It is the negation of attributes. It is rejecting identification. It is knowledge of the characteristics of things.[116]

1.45 "It is the accomplishment of the sūtras. It is skill in the vinaya.[117] It is certainty in the truth. It is the direct experience of liberation. It is the single teaching. It is not abandoning correct knowing and seeing.[118] It is speech free of doubt.[119]

"It is remaining in emptiness.[120] It is remaining in the absence of attributes.[121] It is understanding[122] the nature of the absence of aspiration.[123] It is the attainment of fearlessness.

1.46 "It is illumination by wisdom.[124] It is excellent[125] correct conduct. It is entering into samāpatti. It is the attainment of wisdom.[126]

"It is delighting in solitude. It is knowledge of oneself.[127] [F.6.a] It is contentment with having no high reputation.[128]

1.47 "It is the absence of pollution in the mind. It is rejecting incorrect views.[129] It is the attainment of mental retention.

"It is the entrance into knowledge.[130] It is the knowledge of the basis, the ground, the foundation, and the practice.[131]

1.48 It is the cause,[132] the method,[133] the way,[134] the creation,[135] the doorway,[136] the path,[137] the practice,[138] the guidance,[139] the explication,[140] and the conduct of the instruction.[141]

"It is appropriate patience.[142] It is the level of patience.[143] It is being free of impatience.[144] It is the level of knowledge. It is the elimination of ignorance. It is being established in knowledge.

1.49 "It is the level of spiritual practice.[145] It is the scope of practice of the bodhisattvas.

"It is attending upon wise beings. It is rejecting those who are not wise beings. It is the knowledge that analyzes and realizes the nature of all phenomena.[146]

1.50 "It is the level of buddhahood taught by the tathāgatas.[147] The wise rejoice in it. The foolish reject it. It is difficult for the śrāvakas to know. The pratyekabuddhas do not know it. It is not the level of the tīrthikas. The bodhisattvas possess it. It is realized by those who have the ten strengths. The devas make offerings to it. Brahmā praises[148] it. The Śakras[149] value it

above all else.[150] The nāgas pay homage to it. The yakṣas rejoice in it. The kinnaras praise it in song. The mahoragas laud it. The bodhisattvas meditate on it. The wise comprehend it.

"It is the highest wealth. It is immaterial generosity. It is a medicine for the sick. It is a treasure of wisdom. It is unceasing eloquence.

1.51 "It is the way of the sūtras.[151] It is the domain[152] of heroes.[153] It is the comprehension of the entire three realms. It is a raft[154] for crossing to the other shore. It is like a boat for those in the middle of a river.

"It is fame for those who wish for renown. The buddhas praise it. [F.6.b] The tathāgatas laud it. Those who have the ten strengths praise it.

1.52 "It is the quality of the bodhisattvas. It is the equanimity of those with compassion. It is the love that brings anger[155] to an end.

"It is the delight of those with peaceful minds.[156] It provides relief for those who follow the Mahāyāna.

1.53 "It is the diligent practice of those with a lion's roar. It is the path of the wisdom of the buddhas.[157]

"It is the seal upon all phenomena. It is the accomplishment of omniscient wisdom.[158]

1.54 "It is the pleasure grove of bodhisattvas. It is that which terrifies the māras.

"It is the knowledge of those who have reached happiness. It is the benefit of those who accomplish benefit.

1.55 "It is the refuge for those among enemies. It is the subjugation of adversaries by those who have the Dharma.

"It is the expression of truth for those who have fearlessness. It is the correct search for the strengths. It is the omen for the eighteen unique qualities of a buddha. It is the adornment of the Dharma body.[159] It is the natural result of bodhisattva conduct.[160] It is the adornment of the bodhisattvas.[161] It is the delight of those who desire liberation. It is the joy of the eldest sons.[162]

1.56 "It is the completion of buddha wisdom. It is not the level of śrāvakas or pratyekabuddhas.

"It is the purity of the mind. It is the purity of the body. It is the completion of the doorways to liberation.

1.57 "It is the wisdom of buddhahood's freedom from the kleśas.[163] It is the nonarising of desire.[164] It is devoid of anger.

"It is not the level of ignorance. It is the arising of wisdom. It is the birth of knowledge. It is the elimination of ignorance.

1.58 "It is the contentment of those dedicated to liberation. It is the satisfaction of those dedicated to samādhi. It is eyes for those who wish for the view. It is higher knowledge for those who wish to perform miracles. It is miraculous

power for those who wish for accomplishment. It is retentive memory for those dedicated to listening to the Dharma.[165]

"It is unceasing mindfulness. It is the blessing of the buddhas. [F.7.a] It is the skillful method of the guides.

1.59 "It is subtle and difficult to know for those without dedication.[166] Those who are not liberated cannot know it.[167] It is beyond words and difficult to know through speech.

"It is known by wise beings. It is the knowledge of gentle beings.[168] Those with few desires realize it. Those who have unceasing diligence possess it. Those who are mindful maintain it.

1.60 "It is the cessation of suffering. It is the birthlessness of all phenomena. It is the single teaching on all existing beings and lifetimes.

1.61 "Young man, this is the samādhi called *the revealed equality of the nature of all phenomena*."

1.62 When the Bhagavān gave this teaching of the samādhi, *the revealed equality of the nature of all phenomena*, in the past, eighty times a hundred thousand million[169] devas and humans, who had previously generated the necessary karma, attained the patience of the birthlessness of phenomena, ninety-six times a hundred thousand million attained the corresponding patience, ninety-three times a hundred thousand million obtained the transmission of the teaching of that patience, and the entirety of the hundred thousand[170] bhikṣus attained liberation of mind through the defilements not arising. Sixty times a hundred thousand devas and human beings became free of desire, without stains, and gained the pure Dharma sight of the Dharmas. Eighty thousand bhikṣuṇīs[171] attained liberation of mind through the nonarising of defilements. Five hundred upāsakas attained the result of nonreturners. Six thousand upāsikās attained the result of once-returners. This universe of a thousand million worlds shook in six ways: it trembled, it trembled strongly, and it trembled intensely; it quivered, it quivered strongly, and it quivered intensely; it shook, it shook strongly, and it shook intensely; it shuddered, it shuddered strongly, and it shuddered intensely; it quaked, it quaked strongly, and it quaked intensely. The east sank and the west rose, [F.7.b] the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe so that whatever darkness there was between the worlds was illuminated by it. The beings who were born there could see each other and they cried, "Ah! Other beings have been born here too!" This occurred even as far down as the great Avīci hell.

1.63 *Conclusion of the first chapter: "The Introduction."*

2. Chapter 2

ŚĀLENDRARĀJA

2.1 Then the Bhagavān said to the youth Candraprabha, "Young man, I remember that in the past, when I was practicing the conduct of a bodhisattva, I became a cakravartin. I desired this samādhi and I desired to attain quickly the highest, complete enlightenment of perfect buddhahood. For many hundred thousand quintillions[172] of eons on this Vulture Peak Mountain I served, venerated, revered, honored, worshiped, and made offerings to many countless, innumerable tathāgatas, arhats, perfectly enlightened buddhas with the presentation of many hundred thousand quintillions of every kind of jewel, and various kinds of beautiful flowers, incense, perfume, garlands, ointments, powders, parasols, banners, flags, music, musical instruments, flags of victory, and precious monasteries.[173]

2.2 "Young man, I heard from those tathāgatas extensively the samādhi, *the revealed equality of the nature of all phenomena*. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others.

2.3 "Young man, the last of all those tathāgatas was the Tathāgata, the arhat, the perfectly enlightened Buddha Śālendrarāja. [F.8.a] Young man, that Tathāgata Śālendrarāja had a saṅgha of a thousand trillion[174] śrāvakas and bodhisattvas. Their lifespans were seven million, six hundred thousand[175] years. I served and made offerings to the Tathāgata, the arhat, the perfectly enlightened Buddha Śālendrarāja for a hundred and eighty thousand million[176] years and I built ten million monasteries made of sandalwood and precious materials. The Tathāgata, the arhat, the perfectly enlightened Buddha Śālendrarāja's lifespan was seven hundred and sixty thousand million[177] years. I entered homelessness in the presence of the Tathāgata, the arhat, the perfectly enlightened Buddha Śālendrarāja and for a hundred and forty thousand million[178] years I listened to the samādhi, *the revealed equality of*

the nature of all phenomena. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others."[179]

2.4 Then the Bhagavān said to the youth Candraprabha, "Young man, if in that way you wish for this samādhi and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, then you too should dedicate yourself to making offerings to, serving, and being an attendant to all tathāgatas as I have done.

2.5 "Young man, why is that? The natural result of making offerings to, serving, and being an attendant to all tathāgatas is that it will not be difficult for the bodhisattva mahāsattvas to attain the highest, complete enlightenment of perfect buddhahood, let alone this samādhi, as their natural result.

2.6 "Young man, in that way you should never weary of making offerings to, serving, and being an attendant to all tathāgatas." [F.8.b]

2.7 Then the Bhagavān taught extensively, as a praise in chanted verses, this chapter on the past lives of the youth Candraprabha:

2.8 "I remember[180] six hundred million of those who have the ten strengths,[181]
Dwelling on Vulture Peak Mountain in the past
Who taught me, when I was practicing bodhisattva conduct,[182]
This supreme peace of samādhi. {1}

2.9 "The last of all of them
Was the Lord of the World, the illuminator
Named Śālendrarāja,
And I asked him questions. {2}

2.10 "I had become of royal caste.
I was the principal king, the sovereign.
I had five hundred sons,
No less indeed than that. {3}

2.11 "For that buddha I built
Ten million monasteries
Made of special sandalwood,
And some of precious materials. {4}

2.12 "I was a king named Bhīṣmottara,
Beloved and adored by many beings.
For a hundred and eighty thousand million years
I made excellent offerings to that buddha. {5}

2.13 "The lifespan of the guide Śālendrarāja,

That jina, irreproachable,
Supreme among humans,[183]
Was seven hundred and sixty thousand million years. {6}

2.14 "The saṅgha of that supreme man
Was composed of eight trillion śrāvakas
Who had the three knowledges, the six higher cognitions, and controlled senses,
Whose defilements had ceased, and who were in their last body. {7}

2.15 "At that time I always[184] longed for this samādhi
In order to benefit the people of the world and the devas,
And so I made many kinds of offerings
To that[185] jina, that supreme human.[186] {8}

2.16 "I, with my sons and wives,[187] entered homelessness
In the presence of Jina Śālendrarāja
And I asked questions about this samādhi for
A hundred and forty thousand million years. {9}

2.17 "I acquired from that sugata
The single chapter of this samādhi,
Which has eight thousand trillion verses
And moreover another hundred septillion.[188] {10}

2.18 "Because I longed for this sublime samādhi
There was nothing that I had not previously offered:
Heads, hands, legs,[189] wives and likewise sons,
An abundance of riches, and similarly food to eat. {11}

2.19 "I remember ten thousand million buddhas [F.9.a]
And more, to the number of sand grains in the Ganges,
Residing on Vulture Peak Mountain
And teaching this supreme samādhi, this peace. {12}

2.20 "All of them had the name Śākyaṛṣabha.
All of their sons were named Rāhula.
All their attendants were named Ānanda.
All were mendicants from places named Kapilavastu.[190] {13}

2.21 "Their principal two students[191] were Kolita and Śāriputra,
The names of all the saviors were the same,
The names of their worlds were the same,
And they all appeared in a time of degeneration. {14}

2.22 “While I practiced this bodhisattva conduct,
I honored all those lords of men.
While I longed for this samādhi,
There was nothing I did not offer to the jinas. {15}

2.23 “This samādhi is attained through practicing.
Its practice has been taught in many forms.
This samādhi is not difficult to attain
For those who are established in all good qualities. {16}

2.24 “This samādhi is not difficult to attain
For those who do not grasp pleasures, who have no cravings,[192]
Who have no attachment to family, and are without envy,
Who are continually kind, and are without anger. {17}

2.25 “This samādhi is not difficult to attain
For those who do not desire honor or gain,
Whose subsistence is pure, who have nothing,
Whose conduct is pure, and who are without fear. {18}

2.26 “This samādhi is not difficult to attain
For those who are diligent, without lassitude,
And who are inclined to solitude, established in purification,
And continually remain in the patience of selflessness. {19}

2.27 “This samādhi is not difficult to attain
For those who are not agitated, who have a well-tamed mind,
Who remain within the conduct of mendicants and bodhisattvas,[193]
And who are predisposed toward generosity and are without miserliness. {20}

2.28 “The primary and secondary signs, the eighteen qualities of a buddha,
The strengths, and the fearlessnesses that have been described by the Guide
Will not be difficult to attain for one
Who maintains this samādhi of peace. {21}

2.29 “If all the beings that a buddha can see
Were simultaneously to attain buddhahood,
And the length of each of their lives
Were to be countless tens of thousands of millions of eons, {22}

2.30 “And if each of them were to have heads [F.9.b]
As numerous as the grains of sand in the ocean,
And if within each head there were tongues

As numerous as the number of heads, {23}

2.31 "And if all their voices were to describe the benefit
Of possessing one verse from this samādhi,
They would not be able to describe even a fraction of it,
Let alone describe the benefit of studying it, or of possessing it. {24}

2.32 "Whoever has accomplished the practice and developed qualities
Will be adored by devas, asuras, and yakṣas.
The ones who maintain the samādhi of peace, difficult to attain,
Will have kings as their attendants. {25}

2.33 "The ones who maintain the samādhi of peace that is difficult to attain
Will be in the care of the jinas.
They will always be attended by devas and nāgas
And opponents will not be able to withstand their brilliance. {26}

2.34 "The ones who maintain the samādhi of peace
Will have infinite eloquence.[194]
They will teach countless[195] thousands of sūtras
Without the slightest interval. {27}

2.35 "Those in the future time of great terrors
Who hear this samādhi and keep it
Will see the guide, Buddha Amitābha,
And also the realm of Sukhāvatī. {28}

2.36 "I have revealed these benefits
And I, the self-arisen Teacher, request
That you uphold this pure samādhi
In the time after I have passed into nirvāṇa. {29}

2.37 "The buddhas who have passed into nirvāṇa,
Those who will come in the future and those who have appeared now,[196]
All those jinas realize unstained, noncomposite enlightenment
Through the practice of this samādhi." {30}

2.38 *Conclusion of the second chapter, "Śālendrarāja."*

3. Chapter 3

PRAISE OF THE BUDDHA'S QUALITIES

3.1 Then the Bhagavān said to the youth Candraprabha, "Young man, therefore, if bodhisattva mahāsattvas wish to teach the buddha qualities as described by the Tathāgata, the arhat, the perfectly enlightened Buddha, without any loss of meaning or words, and for all their words to come forth as those of the Buddha, then those bodhisattva mahāsattvas, young man, [F.10.a] should, for the sake of all beings, obtain[197] this samādhi, understand[198] it, preserve it,[199] recite it to others,[200] promote it,[201] proclaim it,[202] chant it,[203] meditate on it with unadulterated[204] meditation, promulgate it,[205] and make it widely known to others.[206]

3.2 "Young man, what are the buddha qualities of a tathāgata?

"Young man, bodhisattva mahāsattvas, whether in solitude, at the foot of a tree, in the open air, or in an empty building, should learn well the following.

3.3 "The Bhagavān is thus: a tathāgata, an arhat, a fully enlightened buddha, one with perfect wisdom and conduct,[207] a sugata, one who knows the world's beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavān.

3.4 "The Tathāgata is the natural result of merit. He is the inevitable result of roots of merit. He is adorned by patience. He is the manifestation[208] of a treasure of merit. He is beautified by the excellent primary signs of a great being. He has the blossomed[209] flowers of the secondary signs of a great being. He is exemplary in his conduct. His appearance is never disagreeable. He brings joy to those motivated by faith. He is invincible in his wisdom. He has the invulnerability of the strengths. He is the teacher of all beings. He is the father of all bodhisattvas. He is the king of all noble individuals. He is the caravan leader for those beginning on their journey. He is immeasurable in his wisdom. He is inconceivable[210] in his eloquence. He is pure in his voice. He is delightful in his speech. He is lovely in his physical form. He is unequaled in body. He is unstained by the desire realm. He is unsullied by

the form realm. He is unadulterated by the formless realm. He is free from suffering.[211] He is liberated from the skandhas. He is separated from the dhātus. He has restrained[212] the āyatanas. He has cut through the knots.[213] He is free from torment.[214] [F.10.b] He is released from craving.[215] He has crossed over the great river. He is complete in his wisdom. He is established in the wisdom of the buddha bhagavāns of the past, future, and present. He does not remain in nirvāṇa. He resides at the summit of existence. He is on the level of seeing all beings. Young man, those are the buddha qualities of a tathāgata. [216]

3.5 "If bodhisattva mahāsattvas who possess these buddha qualities and their praise,[217] and who have continuous confidence of speech based upon this samādhi, teach correctly the buddha qualities and praises of the Tathāgata, the arhat, the perfectly enlightened Buddha, there will be no loss of meaning or words and all their words will come forth as those of the Buddha."

3.6 Then at that time the Bhagavān, in order to make the meaning clear, gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.[218]

3.7 "It would not be easy to recite all the praises of the jinas
Even if one were to speak for many thousands of eons;
And the jinas attained their qualities
Through seeking this supreme samādhi of peace. {1}

3.8 "In the past, when I sought this supreme samādhi of peace
With a mind that was indefatigable,
I gave away a maiden adorned in jewelry,
Who was perfectly beautiful and desirable. {2}

3.9 "In the past, when I sought this supreme samādhi of peace
With a mind that was indefatigable,
I gave away male and female servants, riches and grain,
And also jewels, pearls, gold, and silver. {3}

3.10 "When I sought this supreme samādhi of peace
In the past, I gave to the guides
Various kinds of precious jewels, strings of pearls,
Beautiful clothes, and necklaces of conch and gold. {4}

3.11 "In countless, endless millions[219] of eons
I developed the highest supreme aspiration, [F.11.a]
And gave the best of perfumes and summer flowers
To the caityas of the jinas. {5}

3.12 "Through my giving the gift of the Dharma[220]

I developed a pleasing following;
But the thought did not arise in my mind
Of gaining renown through giving the gift of the Dharma. {6}

3.13 "I never felt any reluctance to give away
The loveliest things that gave me pleasure.
I gave the gift of Dharma numerous times,[221]
And always my thoughts were of attaining buddha wisdom.[222] {7}

3.14 "In the past, to attain the qualities of this training,
I remained always in excellent, quiet forests.
I had immense compassion throughout that time
And always my thoughts were of attaining buddha wisdom. {8}

3.15 "I had a distinct conduct[223] that was gentle and sweet,
A smiling face, the memory of what I had heard, and affectionate speech.
My very sweet words were beloved by many
And all beings never had enough of looking at me. {9}

3.16 "I did not have any stinginess[224] for even a moment.
Throughout myriad existences I had no envy.[225]
I was always completely satisfied by alms.
I offered[226] everything and left no remainder. {10}

3.17 "Those who remember just one four-line verse from this
Become very learned and remember all they have heard.
Through it the highest, perfect faith[227] arose in me
And I always honored it. {11}

3.18 "I longed for the supreme peace of this samādhi
And made many offerings to the guides.
I gave to them an endless variety of gifts
And this maintained my correct conduct for a long time.[228] {12}

3.19 "From remembering one verse from this samādhi
The merit will be vastly greater
Than from endlessly offering numerous, various worlds
That are all filled with precious jewels. {13}

3.20 "If those wishing for merit
Were to offer to the jinas[229]
Whatever flowers and incense exist
For numerous, countless, endless eons, {14}

3.21 "And if those wishing for merit

Were to offer to the jinas
Every kind of music, light, food, and clothing
For numerous, countless, endless eons, {15}

3.22 "A person who develops the aspiration to enlightenment, [F.11.b]
Wishing to become a self-arisen jina, a lord of Dharma,
Will have merit that will be vastly greater
Through remembering one verse of this meditation.[230] {16}

3.23 "The merit from possessing this samādhi is most vast.
One would not be able to conclude reciting
The description of its benefits even in as many eons
As there are grains of sand in the Ganges.[231] {17}

3.24 "Therefore, having listened to
The excellent benefits of the buddhas,
You should quickly be one who has the transmission[232]
Of this samādhi praised by the Buddha. {18}

3.25 "In my past lives I have honored
Seven hundred and thirty million buddhas.
All of those buddhas
Promulgated this sūtra. {19}

3.26 "The name of this sūtra
Is *Entering Great Compassion*.[233]
Buddha qualities will not be hard to attain
For the learned one who trains in it. {20}

3.27 "When the World's Guide is in nirvāṇa,
In that future time there will be
Many undisciplined bhikṣus
Who have no interest in becoming learned. {21}

3.28 "They will utter praises of correct conduct
But will have no interest in correct conduct.
They will utter praises of samādhi
But will have no interest in samādhi. {22}

3.29 "They will utter praises of wisdom
But will have no interest in wisdom.
They will utter praises of liberation
But will have no interest in liberation. {23}

3.30 "It is like when someone

Speaks of the qualities of sandalwood,
Saying, 'Sandalwood is like this,
It makes a pleasing incense.'[234] {24}

3.31 "Then another person asks
That man this question:
'Do you have some of the sandalwood
That you have been praising?'[235] {25}

3.32 "The man answers him,
'I speak the praises of that incense
And in that way make my living,
But I have never seen that incense.'[236] {26}

3.33 "In such a way, in future times
There will be those who have no correct conduct,[237]
Yet they who do not engage in it
Will make their living by praising it. {27}

3.34 "In that way, in future times
There will be those who have no samādhi,[238]
Yet they who do not engage in it
Will make their living by praising it. {28}

3.35 "In that way, in future times
There will be those who have no wisdom,[239]
Yet they who do not engage in it
Will make their living by praising it.[240] {29} [F.12.a]

3.36 "In that way, in future times
There will be those who have no liberation,[241]
Yet they who do not engage in it
Will make their living by praising it. {30}

3.37 "When a certain poor person,
Despised by the populace,
Later finds a treasure
And becomes rich, he is respected by the people. {31}

3.38 "In that same way, not having attained the samādhi,
A bodhisattva is not esteemed
By gods[242] or humans, kumbhāṇḍas or rākṣasas,
Just like the poor person who has no wealth.[243] {32}

3.39 "Yet when the wise one attains the level

Of the unfathomable[244] Dharma treasure,[245]
Gods and humans will be attracted to him,
And he will give those beings the supreme wealth. {33}

3.40 "Therefore, having heard the Jina's description
Of the perfect attainment of those benefits,
Forsake all happiness gained through reputation
And hold the transmission of this supreme peace of samādhi. {34}

3.41 "The buddhas in all directions who have passed away,
And those of the future, and those who are present,
All attain unequaled, inconceivable enlightenment
Through having trained in this samādhi." {35}

3.42 The youth Candraprabha was overjoyed,
And in the presence of the Buddha he said these words:
"When the best of beings has passed into nirvāṇa,
I will uphold this sūtra in that very difficult time.[246] {36}

3.43 "I will give up my body and my life
And whatever happiness[247] there is in the world;
In that time of great terrors
I will hold this samādhi of supreme peace. {37}

3.44 "I will have compassion for many beings.
I will see beings suffering without a protector.
I will be endowed with love for them
And will uphold this supreme peace, this samādhi." {38}

3.45 At that time, no less than five hundred people
Became holders of the samādhi.
The youth was their leader[248]
In this vast holding of the supreme sūtra. {39}

3.46 *Conclusion of the third chapter, "Praise of the Buddha's Qualities."*[249] [B2]

4. Chapter 4

SAMĀDHI

4.1 Then the youth Candraprabha [F.12.b] rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee with palms placed together, he bowed toward the Bhagavān and made this request: "If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha."

4.2 The Bhagavān addressed the youth Candraprabha, saying, "Young man, the Tathāgata will always give you that opportunity. Ask whatever question you wish of the Tathāgata, the arhat, the perfectly enlightened Buddha."

4.3 As the Bhagavān had given him the opportunity, the young man Candraprabha asked the Bhagavān,[250] "The Bhagavān says, 'samādhi, samādhi.' What kind of Dharma does this word designate?"

The Bhagavān replied to Candraprabha, "Young man, when I say 'samādhi, samādhi,' it means the profound realization of the mind.

4.4 "[1] It is the absence of arising.[251] [2] It is the absence of continuation.[252] [3] It is the knowledge of continuation.[253] [4] It is putting down[254] the burden.[255] [5] It is the wisdom of the tathāgatas. [6] It is having the preeminence of a buddha. [7] It is the healing of desire, the pacifying of anger,[256] and the elimination of ignorance. [257]

"[8] It is engaging in what should be engaged in. [9] It is rejecting that which should not be engaged in. [10] It is the aspiration to good qualities.[258] [11] It is the wish to be free from saṃsāra.

4.5 "[12] It is practicing with a higher motivation. [13] It is remaining awake.[259] [14] It is not abandoning renunciation.[260] [15] It is maintaining good qualities.

"[16] It is not relying on rebirth.[261] [17] It is not accumulating karma. [18] It is not paying attention to the internal āyatanas.[262] [19] It is not engaging with the external āyatanas.

4.6 "[20] It is not praising oneself. [21] It is not criticizing others. [22] It is having no attachment to family. [23] It is not placing one's trust in ordinary people.[263]

"[24] It is the natural result of correct conduct. [F.13.a] [25] It is that which is difficult to approach. [26] It is great majesty.[264] [27] It is self-knowledge.

4.7 "[28] It is the absence of inconstancy. [29] It is maintaining perfect behavior. [30] It is the absence of malice. [31] It is the absence of aggression. [32] It is not harming others. [33] It is taking care of companions.[265] [34] It is guarding secret mantras.

"[35] It is being nonviolent.[266] [36] It is not being harmful to those with correct conduct. [37] It is speaking gently.

4.8 "[38] It is not remaining anywhere in the three realms. [39] It is the patience that accords with the emptiness of all phenomena.[267] [40] It is the aspiration to omniscient wisdom.[268]

"That, young man, is what is meant by 'samādhi.' Young man, practicing those qualities and not practicing their opposite is what is meant by 'samādhi.' "

4.9 Then the Bhagavān taught the samādhi, *the revealed equality of the nature of all phenomena*, and at that time gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.[269]

4.10 "I have opened the door to the elixir.
I have explained what the nature of phenomena is.
I have taught what births are.
I have explained nirvāṇa and its benefits. {1}

4.11 "Always avoid sinful companions,
Be in the company of good companions,
Dwell in the forest, avoiding crowds,
And always meditate with a loving mind. {2}

4.12 "Always protect pure conduct,
Gain the prosperity of renunciation,
Be familiar with generosity and wisdom,
And this samādhi will not be difficult to attain. {3}

4.13 "This is not the level of the numerous śrāvakas.
When you have attained[270] this level of peace,
You will have the direct perception of the Sugata's Dharma
And you will attain the inconceivable buddha qualities. {4}

4.14 "When you see wise people who are worthy vessels,
Bring them to the aspiration for enlightenment,

Establish them in the highest knowledge,
And then this king of samādhis will not be difficult to attain. {5}

4.15 "This samādhi is not difficult to attain
For those who understand the natural results
That come[271] to those who become envious of wealth[272]
And to those who seek and enjoy it.[273] {6} [F.13.b]

4.16 "The meditation of this king of samādhis, emptiness,
Is at the summit of pure conduct.
The continuous meditation on the nature of phenomena
Is unknown to the foolish who practice incorrectly. {7}

4.17 "Those who long for this samādhi of peace
Will never have fear arise in their mind.[274]
Those who are on this level of peace
Will always see the supreme men.[275] {8}

4.18 "Whoever brings to mind the image of the Tathāgata's body,
Their senses will be at peace and their mind at peace.
Their minds, free of error, will always be at rest.
What they have heard and what they know will be like an ocean. {9}

4.19 "Remaining in this samādhi,
Wherever the bodhisattvas tread
They will see ten thousand million buddhas
And even more, as numerous as the Ganges sands. {10}

4.20 "Anyone aiming to take the measure
Of the Buddha's Dharma will go insane.
One cannot measure that which is immeasurable;
The qualities of the guides in their entirety are inconceivable. {11}

4.21 "There is no being in the ten directions
Who can equal the Lord of the World, let alone be greater.
You should long for and attain the wisdom of the buddhas,
Who possess all the qualities of omniscience. {12}

4.22 "The Lord of the World is completely beautiful,
With a body that is the color of gold.
Bodhisattvas will rest in meditation
When their mind is focused upon that image. {13}

4.23 "The wise who understand the composite and noncomposite[276]
Have ceased conceptualizing attributes.[277]

They remain in that meditation of the absence of attributes
And know the emptiness of all phenomena. {14}

4.24 “Those who remain in the dharmakāya
Know that all things are nothing.
Those who have ceased conceptualizing things[278]
Do not see the Lord of Jinas as a rūpakāya. {15}

4.25 “I proclaim to you and make it known to you
That to the extent that a person contemplates this,
To that extent their mind will be fixed upon it,
Through that contemplation that dwells upon it. {16}

4.26 “Those who remember in that way the appearance
And immeasurable wisdom of the Lord of Sages, [F.14.a]
They will have their mind completely focused upon him
Through constant meditation on that recollection. {17}

4.27 “When walking, sitting, or standing,
They desire the wisdom of the best of beings,
And pray for enlightenment, wishing to become
A jina who is unsurpassable in this world. {18}

4.28 “They will know the buddhas and see the buddhas;
They will realize the nature of the buddhas.
Remaining in this samādhi,
They will pay homage to the buddhas who have great might.[279] {19}

4.29 “With serene body, speech, and mind,
They constantly recite praises to the buddhas.
In that way, through the mind’s continuum of meditation,
Day and night they see the Lord of the World. {20}

4.30 “When the time comes that they are sick and unwell
And experience the suffering of dying,
They will not lose their recollection of the Buddha,
And it will not be stolen away by the experience of suffering.[280] {21}

4.31 “Having analyzed with wisdom in that way,
They know all present, past, and future phenomena[281] to be empty.
They remain in that nature of phenomena
And perform bodhisattva conduct without being disheartened. {22}

4.32 “Therefore, having heard these benefits,
You should long for unequaled enlightenment.

It is difficult to see the sublime Sugata,
So do not have cause for regret in the future. {23}

4.33 "I have taught this excellent Dharma
But if you do not practice it well
You will be like a sick man holding a bag[282] of medicine—
That alone will not cure his illness.[283] {24}

4.34 "Therefore, the wise and the realized
Are always aspiring to this samādhi.
And if they practice correct conduct, learning, and generosity
It will not be difficult for them to attain this samādhi." {25}

4.35 *Conclusion of the fourth chapter, "Samādhi."*[284]

5. Chapter 5

GHOṢADATTA

5.1 Then the Bhagavān again addressed the youth Candraprabha, saying, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should think that they are like someone whose hair and clothes are on fire, and they should cast off father, mother, [F.14.b] son, daughter, family, kinsmen, relatives, kindred, wife, and so on, as if they were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.

5.2 "Why is that? Young man, attaining the highest, complete enlightenment of perfect buddhahood will not be difficult for a bodhisattva mahāsattva who turns toward solitude and departs from home, let alone one who has this samādhi.

5.3 "Therefore, young man, you should always train in having this thought: 'I shall cast off friends, children, family, kinsmen, relatives, kindred, wife, and so on, as if they were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.'

5.4 "Therefore, young man, you should understand this through the following teaching, too:[285]

"Young man, in the past, countless, vast, immeasurable, inconceivable, innumerable, asaṃkhyeya eons ago,[286] at that time and in those days,[287] there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

5.5 "Young man, at that time and in those days, in the first assembly of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta's śrāvakas, there were eight hundred million who were arhats.

In the second assembly there were seven hundred million arhats. In the third assembly of śrāvakas there were six hundred million arhats. [F.15.a] There were also countless bodhisattva mahāsattvas who possessed the Dharma.

5.6 "Young man, at that time and in those days, during the time of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the lifespan was forty thousand years. This Jambudvīpa continent had wealth, increase, happiness, excellent harvests, joy, and was filled with a great multitude of human beings.

5.7 "In this Jambudvīpa there were two kings named Dṛḍhabala and Mahābala. One ruled the half of Jambudvīpa that had wealth, increase, happiness, excellent harvests, joy, and was filled with a great multitude of human beings. The other ruled the other half.

5.8 "Young man, at that time, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta appeared in the kingdom of King Mahābala.

5.9 "Young man, for a hundred thousand years King Mahābala provided the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus with faultless, proper clothing, alms, medicine if they were ill, and monastic utensils for their use.

5.10 "Young man, at that time, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus received greatly renowned gifts and honors.

5.11 "Brahmins and householders who had faith also bestowed great gifts and honors on the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.

5.12 "Those brahmins and householders did this by following the example of King Mahābala, [F.15.b] dedicating themselves to bestowing great gifts and honors by making offerings of worldly material goods to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.

5.13 "Young man, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta thought, 'Alas! These beings who have adopted correct conduct and the poṣadha vows have come before the Tathāgata, have honored the Tathāgata, practice celibacy, have entered the homeless life, and have become fully ordained bhikṣus—they will go into decline. They are concerned about the happiness of their future lives.

5.14 " 'Why is that? It is because in their future lives their happiness will be from these offerings of worldly material things. The realms of the higher existences are the goal of these beings. They are concerned with this life.

They are concerned with their[288] next life. They do not accumulate[289] roots of merit for the final ultimate goal.'[290]

5.15 "Young man, what are the roots of merit for the ultimate goal? They are pure conduct and celibacy going toward the ultimate goal and reaching the ultimate goal.

5.16 "Bhagavān Ghoṣadatta thought, 'I must teach those beings the Dharma so that they will make the unsurpassable offering of the Dharma and the practice of the Dharma as their offering to the Tathāgata.'[291]

5.17 "Then, young man, at that time the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, with the intention of creating revulsion toward saṃsāra,[292] recited these verses to King Mahābala, the brahmins, and the laypeople:

5.18 " 'The service of someone making a gift to another
Is not a cause for holding each other in high esteem.
The wise ones who are free of negative propensities,
The buddhas, they do not praise that service. {1}

5.19 " 'Those who teach the Dharma for the benefit of beings,
They are those who accomplish great service.
Then there will form an unbreakable bond of friendship,
Which not even ten million māras will be able to break. {2}[F.16.a]

5.20 " 'The service of those who keep to worldly material things
Will all be for the benefit of the present life.
The immaterial service of the Dharma
Leads to the greatest benefit for humans. {3}

5.21 " 'Those who have a nonmaterialistic motivation
And teach the nonmaterial Dharma,
Those individuals who gain nonmaterial joy,
They will quickly attain buddhahood. {4}

5.22 " 'Those who are addicted to their desires,
Who crave for children and wives,
Who are addicted to their revolting homes,
Will not attain unsurpassable, highest enlightenment. {5}

5.23 " 'Supreme enlightenment will not be difficult to attain
For those who avoid desire as if it were a pit of fire,
Who abandon craving for children and wives,
And, frightened and terrified, leave their homes. {6}

5.24 " 'There have been no buddhas in the past,

Nor will there be any in the future or now in the present,
Who attain the highest, most supreme enlightenment
While living inside their homes. {7}

5.25 " 'Casting away a kingdom like a lump of phlegm,
Longing for solitude and living in the forests,
Eliminating the kleśas and defeating the māras,
They will realize stainless, noncomposite enlightenment. {8}

5.26 " 'People who, with a disenchanted mind,
Leave their homes, they are superior
To those who serve, for many millions of eons,
Heroic buddhas as numerous as the Ganges sands. {9}

5.27 " 'People who leave their homes and practice the Dharma,
Without serving the supreme humans, the jinas,
With food, drink, and Dharma robes,
With flowers, incense, and ointments— {10}

5.28 " 'Those who, longing for enlightenment,
Disillusioned with the composite, and for the benefit of beings,
Take seven steps in the direction of the forests—
They will have the superior merit.' {11}

5.29 "Young man, King Mahābala heard what the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta said about leaving one's home. Having heard this, he thought, 'I have understood the Bhagavān's teaching to mean that he does not praise the perfection of generosity, [F.16.b] but gives the highest, ultimate praise to the perfection of conduct.[293] The Bhagavān has praised perfect purity, perfect celibacy, and perfect nirvāṇa.'

5.30 "He thought, 'It is not easy to practice the unsurpassable Dharma and attain its goal while living in a home. I would decline in my practice of the unsurpassable Dharma. I shall cut off my hair and beard, wear the orange robes, and leave home for homelessness.'

5.31 "Then, young man, King Mahābala, accompanied by eighty thousand[294] brahmins and laypeople, came before the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, bowed down to his feet, circumambulated the Bhagavān three times, and sat to one side.

5.32 "Young man, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha, knowing the higher motivation of King Mahābala, taught this samādhi, *the revealed equality of the nature of all phenomena*.

5.33 “Young man, on hearing this, King Mahābala was pleased, delighted, joyful, inspired, and happy. He shaved off his hair and beard, put on the orange robes, and with faith left home for homelessness. Having entered homelessness he learned this samādhi, and having learned it he understood it. He dedicated himself to the practice of keeping it, reading it, and meditating on it. Through that root of merit, he did not fall into the lower existences for a hundred million eons. He served two hundred million buddhas and heard this samādhi from all those tathāgatas. He learned this samādhi, and having learned it he understood it. [F.17.a] He dedicated himself to the practice of keeping it, reading it, and meditating on it.

5.34 “Subsequently, through those roots of merit, after a hundred million eons had passed, and then another hundred thousand eons, he attained the highest, complete enlightenment of perfect buddhahood. He became the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha named Jñānaśūra.[295] He benefited countless beings, and afterward he passed away into perfect nirvāṇa.

5.35 “Young man, the eighty thousand people who with King Mahābala came into the presence of the Bhagavān, the Tathāgata Ghoṣadatta all heard this samādhi also and were delighted, rejoicing, and joyful. Happy and joyful, they cut off their hair and beards, wore the orange robes, and with genuine faith they left home for homelessness. Having entered homelessness they learned this samādhi, and having learned it they understood it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it. Through that root of merit, they did not fall into the lower existences for a hundred million eons. During all those eons, they served ten million buddhas and heard this samādhi from all those tathāgatas. They maintained this samādhi and comprehended it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it.

5.36 “Through their previous roots of merit, after two hundred million eons had passed and a further hundred thousand eons, they attained the highest, complete enlightenment of perfect buddhahood. They all became bhagavāns, tathāgatas, arhats, perfectly enlightened buddhas named Dṛḍhaśūra. They benefited countless beings, and afterward they passed away into perfect nirvāṇa. [F.17.b]

5.37 “Therefore, young man, because of this teaching, the bodhisattva mahāsattvas cherish in this way this samādhi. They know that it is composed of the unsurpassable wisdom of omniscience.”

5.38 Then, at that time, the Bhagavān gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.

5.39 “I remember, countless eons ago
In the past, a supreme human, a great sage

Who benefited beings appeared in the world,
And he was known by the name Ghoṣadatta. {12}

5.40 “The first assembly of his students
Numbered eight hundred million.[296]
The second was seven hundred million.
The third was six hundred million arhats. {13}

5.41 “All had eliminated defilements and were without kleśas.
All had attained the perfection of miraculous powers.
The lifespan was forty thousand years
And the realm was perfectly pure and beautiful. {14}

5.42 “The bodhisattvas of that protector
Were consecrated to immeasurably benefit others.
They were well established through their powers and levels.
They were near to buddhahood beneath the sacred tree.[297] {15}

5.43 “In this Jambudvīpa there were kings
Named Dṛḍhabala and Mahābala.
One king ruled half the world,
The other was king over the other half. {16}

5.44 “The Buddha, to whom humans and devas made offerings,
Had appeared within the domain of King Mahābala.
The king gained faith in the Sugata
And attended him for a thousand years. {17}

5.45 “Many other beings, following his example,
Also honored the Tathāgata
With worldly goods and not through the Dharma.[298]
They gave many things to the śrāvakas also. {18}

5.46 “The highest of beings had this thought:
‘I shall teach the Dharma to these who desire the Dharma
So that they will all give up desire
And enter into homelessness in my teaching.’ {19}

5.47 “The highest of humans taught in verses
The practice of following the Dharma of the sugatas, [F.18.a]
The endless suffering and harm of living in a home,
And that practicing the Dharma is offering to the Dharma. {20}

5.48 “When the king, the sovereign, had heard those verses,
That ruler of men contemplated entering solitude.

He thought that all who dwell at home
Are unable to make the supreme offering to the Dharma. {21}

5.49 "He cast away the kingdom like a lump of phlegm
And together with eighty thousand persons
He came into the presence of the Jina,
Bowed to his feet, and sat before him. {22}

5.50 "The Jina, knowing what they intended,
Taught this samādhi of peace that is difficult to see.
Happy, inspired, and joyful, they were satisfied.
Pleased and delighted, they entered homelessness. {23}

5.51 "Homeless, they possessed this samādhi.
They kept it, read it, and understood it.
For two hundred million eons
They did not fall into the lower existences. {24}

5.52 "Because of those roots of merit,[299]
They all saw ten thousand million buddhas
And in the teaching of those jinas
They entered homelessness and meditated on this samādhi. {25}

5.53 "In later times they became buddhas
With infinite diligence, all named Dṛḍhaśūra.
They benefited many millions of beings
And after, like an extinguished flame, attained nirvāṇa. {26}

5.54 "The one who previously had been King Mahābala
Appeared in the world as Buddha Jñānaśūra.
He brought many billions of beings
To enlightenment, and then attained nirvāṇa. {27}

5.55 "Therefore you who, in later times, hear and possess
This sūtra that has been taught by the buddhas:
If you possess this treasure of the Dharma
You will quickly become a supreme human." {28}

5.56 *Conclusion of the fifth chapter, "Ghoṣadatta."*

6. Chapter 6

CULTIVATING THE SAMĀDHI

6.1 The Bhagavān now said to the youth Candraprabha,[300] "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should cultivate this samādhi.

6.2 "Young man, what is the cultivation of this samādhi? [F.18.b] Young man, bodhisattva mahāsattvas with a compassionate mind are dedicated to making offerings to the tathāgatas, whether living or passed into nirvāṇa, of Dharma robes, alms, seat and bedding, medicines for when ill, and of monastic utensils, and of flowers, incense, perfume, garlands, ointments, aromatic powders, clothing, parasols, banners, and flags, and of music and musical instruments. They dedicate that root of merit to the attainment of samādhi. They do not make offerings to a tathāgata with the hope for anything at all—not with the hope for anything they desire, nor with the hope for any enjoyment, nor with the hope for a higher existence, nor with the hope for followers—but do so with the Dharma in mind. They do not even, with that wish, perceive the Tathāgata as the dharmakāya, let alone perceiving him as the rūpakāya.

6.3 "Young man, it is in that way that an offering is made to the tathāgatas. It is done without seeing the tathāgatas, without focusing on the self, and without any desire for the ripening of karma. Young man, if an offering made to a tathāgata is purified of those three aspects of the action, this samādhi will be attained and the highest, complete enlightenment of perfect buddhahood will be quickly reached."

6.4 At this point the Bhagavān gave a detailed teaching on the cultivation of the samādhi by chanting the following extensive verses to the youth Candraprabha.

6.5 "Through offering incense to infinite wisdom

Beings will have an infinite aroma.
In ten million eons they will not go to the lower realms,
And no bad smells will come from them. {1}

6.6 “For ten million eons they will practice bodhisattva conduct
And make offerings to ten thousand million buddhas.
The aroma of wisdom will arise so that they
Will become buddhas with the aroma of supreme conduct. {2}

6.7 “If any beings know that the incense they offer,
Those to whom they offer it,
And the minds that offer incense [F.19.a] do not exist,
The ‘concordant patience’ they have is of lesser kind. {3}

6.8 “But if a person maintains a patience that is great,[301]
Even were they cut up, for ten million eons,
Into tiny pieces as numerous as the Ganges sands,
Their mind will never regress. {4}

6.9 “Why is this termed ‘patience’?
And why is it called ‘concordant’?
For what reason is it said to be ‘nonregressive’?
And why are they called ‘bodhisattvas’? {5}

6.10 “Their patience being for the selfless nature of phenomena,
Those who perceive selflessness have no kleśas.
They know that all phenomena are like space.
That, therefore, is what is termed ‘patience.’ {6}

6.11 “They train in accord with all the jinas.
Those wise ones do not practice non-Dharma.
They do not doubt the Buddha’s Dharma.
That is the patience that is ‘concordant.’ {7}

6.12 “Even if all the māras in the world transformed
Into buddhas and said to such practitioners,
‘Enlightenment is too difficult! So become a śrāvaka!’
They would not believe those words and would not regress. {8}

6.13 “If they know of the incorrect view of beings
They say, ‘This is not the path to deathlessness!’[302]
So that they reject the wrong path and are brought to the true path.[303]
That is the reason why they are called bodhisattvas.[304] {9}

6.14 “They remain upon the path of concordant patience

And are awake through the knowledge of selflessness.
Even in a dream they do not believe
In humans, persons, souls, or beings. {10}

6.15 "Even if as many millions of māras as there are Ganges sands
Came before them in the forms of buddhas,
And said to them that there is a soul within the body,
They would reply that it was not so and say, 'You are not buddhas.'[305] {11}

6.16 "Through wisdom I know that the skandhas are empty.
Because I know that, I am unaccompanied by kleśas.
In my conduct I use mere words
But within this world remain within nirvāṇa, {12}

6.17 "Just as when a man has a son born to him
And gives him a name, saying, 'This is his name!'
But that name cannot be found anywhere.
And that name did not come from anywhere. {13}

6.18 "In that way the name 'bodhisattva' is given, [F.19.b]
But if one seeks for this 'bodhisattva'
That name will not be found anywhere.
One who knows that is a bodhisattva. {14}

6.19 "The bodhisattvas do not believe in the existence of a self
Any more than that a fire can burn in the middle of the ocean.
Since they have developed the aspiration for enlightenment
They have not had the view that there is a soul within.[306] {15}

6.20 "There is no birth and there is no death
For beings, humans,[307] the descendants of Manu.
Phenomena have an empty nature, like illusions;
The tīrthikas are unable to know that. {16}

6.21 "Also those who crave for food,
Who desire and cling to alms bowls and robes,
Who are arrogant and are haughty,
They cannot understand the Buddha's enlightenment. {17}

6.22 "The lazy who are overcome by sleepiness and dullness,
Who have stubborn minds,[308] and are shameless,
Who have no faith in the Buddha,
They are unable to understand[309] sublime enlightenment. {18}

6.23 "The ordinary beings with incorrect behavior,

Those who do not have faith in the Dharma,
Who have no respect toward celibates,
They are unable to understand enlightenment. {19}

6.24 "Those with correct behavior, who have modesty and self-respect,
Who delight in the Dharma and the buddhas,
Who show great respect to the practitioners of celibacy,
They will attain the supreme, highest enlightenment. {20}

6.25 "Those whose conduct is performed with mindfulness,
Who sit upon their cushion with joy and delight,
With dhyāna as food and samādhi for drink,
They will attain the supreme, highest enlightenment. {21}

6.26 "Those who understand selflessness all day long,
Who are mindful of emptiness as they walk,
Who bear the beautiful aromatic flowers of the aspects of enlightenment,
Those dedicated ones will attain supreme enlightenment. {22}

6.27 "They who are skilled in bodhisattva conduct
Are not on the level of other beings,
Of śrāvakas, or of pratyekabuddhas.
Who would not aspire to that realization? {23}

6.28 "If I were to have a lifespan that continued
For as many millions of eons as there are sands in the Ganges,
I would not even be able to finish reciting the praises
Of as little of the Buddha's wisdom as a tiny pore. {24}

6.29 "Therefore, having heard the benefits [F.20.a]
That have been taught by the unsurpassable Jina,
You should quickly become instructed in this samādhi.
And then the attainment of supreme enlightenment will not be difficult." {25}

6.30 *Conclusion of the sixth chapter, "Cultivation of the Samādhi."*

7. Chapter 7

THE ATTAINMENT OF PATIENCE

7.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdoms of the three kinds of patience. They should know the first patience. They should know the second patience. They should know the third patience. They should become skilled in the differences between the three kinds of patience and skilled in the differences between the wisdoms of the three kinds of patience.

7.2 "Why is that? Young man, when bodhisattva mahāsattvas become skilled in the differences between the three kinds of patience and become skilled in the differences between the wisdoms of the three kinds of patience, then at that time, young man, bodhisattva mahāsattvas will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.

7.3 "Therefore, young man, bodhisattva mahāsattvas who wish to attain the highest, complete enlightenment of perfect buddhahood should learn this Dharma teaching on gaining the three kinds of patience. When they have learned it they should teach it widely to others. That will be of benefit to many beings, it will bring happiness to many beings, it will be a kindness to the world, it will bring fulfillment to a multitude of beings, and bring benefit and happiness to humans and devas."[310]

7.4 Then the Bhagavān taught this Dharma discourse on gaining the three kinds of patience by chanting the following verses to the youth Candraprabha.

7.5 "Those who do not argue
Or speak unbeneficial words
But always bring benefit and maintain the Dharma,

Such people are explained as having the first patience. {1} [F.20.b]

7.6 “Knowing that all phenomena are like illusions,
Not having a conceptual field of experience,
And not falling from the level of increasing wisdom
Are distinctive qualities of the first patience. {2}

7.7 “Being skilled in all the paths of the sūtras,
Being wise and attracted to the Buddha’s words,
And having the infinite awareness of the sugatas’ wisdom
Are distinctive qualities of the first patience. {3}

7.8 “Whatever Dharma taught by the Buddha they hear,
They have no doubt about the Buddha’s teachings
But aspire to the Dharma of all the jinas.
These are distinctive qualities of the first patience. {4}

7.9 “They know the particular sūtra with the definitive meaning,
Such as the Sugata’s teaching on emptiness.
They know that all the Dharmas that teach
Of beings, individuals, and persons are provisional truth. {5}

7.10 “In this world there are many tīrthikas,
But they feel no anger toward them.
They are firmly established in compassion for them.
These are distinctive qualities of the first patience. {6}

7.11 “The retentions[311] become apparent to them
And they have no doubts concerning their appearance.
What they speak is in accord with the truth.
These are distinctive qualities of the first patience. {7}

7.12 “The four elements of air and water,
Fire and earth may change into something else,
But they will never turn away from the enlightenment of buddhahood.
These are distinctive qualities of the first patience. {8}

7.13 “Whatever skills there are in the world,
The bodhisattvas learn them all,
And no one sees anyone higher than them.
These are distinctive qualities of the first patience. {9}

7.14 “They are unwavering through the power of śamatha,
And through vipaśyanā they are like a mountain.
Even all beings together would be unable to disturb them.

These are distinctive qualities of the second patience. {10}

7.15 “In meditation they stand and talk;
Remaining in meditation they walk.
In meditation they master the perfections.
These are distinctive qualities of the second patience. {11}

7.16 “In meditation they attain the five higher knowledges.
Teaching the Dharma they go to a hundred realms.
They do not lose their miraculous powers. [F.21.a]
These are distinctive qualities of the second patience. {12}

7.17 “They remain in that kind of samādhi of peace.
They attain certainty of the mind,
And in their meditation there is no ‘being.’
These are distinctive qualities of the second patience. {13}

7.18 “With buddha wisdom they teach the Dharma
To all of the beings who are in the world,
And they are able to remember all that they have taught.
These are distinctive qualities of the second patience. {14}

7.19 “They see the lords of the worlds in all directions:
East, south, west, and north,
Above, below, and in the intermediate directions.
These are distinctive qualities of the third patience. {15}

7.20 “They have a body that is the color of gold
And emanate countless manifestations,
Teaching the Dharma to many millions of beings.
These are distinctive qualities of the third patience. {16}

7.21 “Each such bodhisattva appears throughout
This buddha realm of Jambudvīpa
And is renowned also among the devas and asuras.
These are distinctive qualities of the third patience. {17}

7.22 “The bodhisattvas train in accordance
With the field of activity of the buddhas
And the conduct of the sugatas.
These are distinctive qualities of the third patience. {18}

7.23 “If the beings that are in this world
Were to recite the praises of the bodhisattvas
And they were to take great joy in that

Then they would not be trained in the Buddha's wisdom. {19}

7.24 "If all the beings that are in this world
Were to speak badly to the bodhisattvas,
And if they were to become angry toward them,
Then they would still not be trained in the Buddha's wisdom. {20}

7.25 "If they gain wealth it does not make them happy;
If they do not gain wealth it does not make them unhappy.
Their minds always remain like a mountain.
These are distinctive qualities of the third patience. {21}

7.26 "These three patiences are taught to be the patience regarding what is spoken,
The patience that is beneficial for contemplation and meditation,
And the patience, from listening to the Dharma, regarding birthlessness.
These trainings are the path to enlightenment.[312] {22}

7.27 "When the bodhisattvas attain
These three unsurpassable patiences,
They see the supreme humans, the sugatas,[313]
And they give them the prophecy of their stainless enlightenment. {23} [F.21.b]

7.28 "When they have received that prophecy
The earth shakes in six ways,
The realm is illuminated by light,
And millions of devas send down a rain of flowers. {24}

7.29 "When they have received that prophecy
Countless quintillions of beings
Develop the aspiration to enlightenment,
Thinking, 'We also shall become jinas, worthy of offerings.'[314] {25}

7.30 "When the bodhisattvas attain
These three unsurpassable patiences
They are not born, they do not die,
They do not pass away, and are not reborn. {26}

7.31 "When the bodhisattvas attain
These three unsurpassable patiences
They do not see beings born or dying,
But see all phenomena as remaining in the true nature. {27}

7.32 "In this way they know that they are untrue,

That phenomena are like illusions, that they are naturally empty.
Emptiness is not born and does not die.[315]
All these phenomena are by nature empty. {28}

7.33 "Whenever someone shows them respect,
Attending to them, honoring them, and making offerings,
They take no pleasure in it,
For they know that phenomena have an empty nature. {29}

7.34 "Toward beings who revile, threaten, or beat them,
They feel no anger, nor pride.
They only feel constant love for them,
Wishing for those beings to be liberated. {30}

7.35 "Even when beaten and cut with sticks and stones,
Those wise ones will feel no anger,
Remaining in the patience of selflessness,
And not having unyielding anger or pride. {31}

7.36 "In this way they know the lack of reality,
That phenomena are like illusions, with an empty nature.
They remain in that knowledge of phenomena
And are venerated by this world and its devas. {32}

7.37 "Even toward beings holding weapons
Who cut into pieces their body and limbs,
They would have no anger,
And their love and compassion would not diminish. {33}

7.38 "Toward such beings, while they are cutting up their body and limbs,
This is what arises in their mind:
'Until I can bring these beings to enlightenment
I will not pass into the peace of nirvāṇa.' {34} [F.22.a]

7.39 "The bodhisattvas of great renown
Continuously meditate throughout millions of eons
With that kind of unsurpassable power of patience,
Resting in the equanimity of the patience of selflessness. {35}

7.40 "For even more eons, as many as Ganges sand grains,
They do not accomplish benefit through the knowledge of a buddha.
They do not reach enlightenment,
Let alone the wisdom of the tathāgatas. {36}

7.41 "Even if one were to speak for countless hundreds of eons,

It would be difficult to conclude the praises,
The endless descriptions, of the greatly renowned ones
Who are established in the patience of selflessness. {37}

7.42 "Therefore, the one who desires supreme, unsurpassable enlightenment,
The accumulated wisdom of buddhahood,
Should meditate on the patience praised by the jinas,
And then supreme enlightenment will not be difficult to attain." {38}

7.43 *Conclusion of seventh chapter, "The Attainment of Patience."*

8. Chapter 8

BUDDHA ABHĀVASAMUDGATA

8.1 Then the Bhagavān said to the youth Candraprabha, "Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdom of the nonexistent nature of all phenomena.

8.2 "Young man, what is being skilled in the wisdom of the nonexistent nature of all phenomena? Bodhisattva mahāsattvas know that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no origin, have no cessation, have no words, are empty, are primordial peace, and are pure by nature.

8.3 "Young man, when bodhisattva mahāsattvas [F.22.b] know that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no birth, have no cessation, have no words, are empty, are primordial peace, and are pure by nature, then at that time, young man, those bodhisattva mahāsattvas have become skilled in the wisdom of the nonexistent nature of all phenomena.

8.4 "Young man, bodhisattva mahāsattvas who have become skilled in the wisdom of the nonexistent nature of all phenomena do not have desire for any form, sound, smell, taste, or touch. They do not become angry. They are never ignorant.

8.5 "Why is that? It is because they do not see phenomena; there is no object to perceive. They do not see the phenomena of desire, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant, and therefore there is no such object to perceive.

8.6 "Because there is nothing to be seen and there is no object to perceive, they have no attachment to anything in the three realms and they will quickly attain this samādhi, and quickly attain the highest, complete enlightenment of perfect buddhahood.

"On this topic, it has been said:

8.7 "All phenomena have no existence;
They are all devoid of attributes and without characteristics,
Without birth and without cessation.
That is how you should[316] perfectly understand phenomena.

8.8 "Everything is without existence, without words,
Empty, peaceful, and primordially stainless.
The one who knows phenomena,
Young man, that one is called a buddha.

8.9 "Therefore, the revealed nature of equality
Is that all phenomena in essence have no nature.
Whoever desires the mother of the sugatas
Will attain this mother of the jinas.

8.10 "Therefore, young man, that is what you should understand through this Dharma teaching.[317]

8.11 "Young man, in the past, countless, vast, immeasurable, inconceivable, unfathomable, asaṃkhyeya eons ago, at that time, in that time, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, who was perfect in wisdom and conduct, a sugata, [F.23.a] a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

8.12 "Young man, what do you think? Why was that tathāgata named Abhāva-samudgata?[318]

"Young man, as soon as he was born he rose in the air up to the height of seven palm trees, took seven steps, and said these words: 'All phenomena have arisen from nonexistence. From nonexistence have all phenomena arisen.'

8.13 "Young man, the sound of those words was heard in all the worlds in the trichiliocosm. It resounded and was heard by everyone from the devas on the earth up to those in Brahmā's paradise. 'Oh, as soon as this tathāgata was born, he rose in the air up to the height of seven palm trees, took seven steps and said the word *nonexistence*. Therefore he will be Abhāvasamudgata (Arisen from Nonexistence).' Thus it was that the name Abhāvasamudgata arose, and that he was given the name Abhāvasamudgata.

8.14 "When that bhagavān attained enlightenment, the words 'arisen from nonexistence' sounded from the leaves of all the trees, from all the grass,[319] bushes, and forests,[320] and from the summits of all the mountains.

"Every sound in that world was heard as the words 'arisen from nonexistence.'

8.15 "Young man, at the time, attending the teachings of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, there was a young prince by the name of Mahākaruṇācintin, who had an excellent body and was handsome and good-looking.

8.16 "Young man, the prince went to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata and bowed his head to the Bhagavān's feet. He circumambulated the Bhagavān three times and then sat down. [F.23.b] Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, knowing the higher motivation of Prince Mahākaruṇācintin, taught him this samādhi. When he had heard this he had complete faith in it. With complete faith he shaved off his hair and beard, put on the orange robes, and with such faith left home for homelessness. Having entered homelessness he learned this samādhi. He learned it, kept it, read it, understood it, and dedicated himself to the practice of meditation on it. Through that root of merit, he did not fall into the lower existences for two hundred million eons. He served two hundred million buddhas, and he heard this samādhi from all those tathāgatas. Having heard it, he learned it and understood it. He kept it, read it, propagated it, and repeatedly meditated on it with unadulterated meditation, remaining dedicated to that practice of meditation.

8.17 "Through those roots of merit, after twenty eons had passed he appeared in the world as the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Suvicintitārtha. He ripened countless beings and benefited countless beings, and afterward, like an extinguished flame, he passed away into perfect nirvāṇa.

8.18 "Therefore, young man, this samādhi of that Dharma teaching should be cherished by bodhisattva mahāsattvas. It should be known to cause the unsurpassable perfect wisdom of buddhahood."

8.19 Then at that time the Bhagavān gave a detailed teaching on the preceding chapter by chanting the following extensive verses to the youth Candraprabha:

8.20 "I remember that countless eons ago
In the past, there appeared a supreme human,
One who benefited the world, a great rishi,
And his name was Abhāvasamudgata. {1}

8.21 "As soon as he was born he rose into the air [F.24.a]
And taught the nonexistence of all phenomena.
He was at that time given a corresponding name

And his words were heard throughout the trichiliocosm. {2}

8.22 "All the devas, they all called out,
'He will be a jina named Abhāva!
As soon as he was born he took seven steps
And the Jina taught the nonexistence of phenomena.' {3}

8.23 "When the sage became a buddha, a Dharma king,
Who taught the nature of all phenomena,
From plants, trees, bushes, mountains,[321] and rocks
There came the words 'phenomena have no existence.' {4}

8.24 "All the sounds there were in the world
Became the words 'all are nonexistent.'
In that way there sounded
The words of the Guide of the World. {5}

8.25 "At that time there was a prince
Whose name had always been Karuṇāvicintin.
He had an excellent form and was handsome.
He came into the presence of that jina. {6}

8.26 "He bowed to the feet of the sage, that great being,
And respectfully circumambulated him.
In order to hear the stainless, unsurpassable Dharma
He sat there with a devout mind. {7}

8.27 "The heroic[322] Jina, knowing his aspiration,
Gave the teaching of this samādhi.
Having listened to this stainless samādhi
He quickly entered homelessness in the supreme Jina's teaching. {8}

8.28 "Having entered homelessness he possessed,
Read, and understood this samādhi.
For a full two hundred million eons
He did not descend to an unfortunate existence. {9}

8.29 "Through the good karma that he had made
He pleased two hundred million buddhas,
And in the presence of those jinas
He cultivated this samādhi. {10}

8.30 "He afterward became a buddha in the world
Who was always known as Sucintitārtha.
He benefited many millions of beings

And afterward attained nirvāṇa,[323] like an extinguished flame.[324] {11}

8.31 *Conclusion of the eighth chapter, "Buddha Abhāvasamudgata."*[325] [B3]

9. Chapter 9

THE PATIENCE OF THE PROFOUND DHARMA

9.1 Then the Bhagavān said to the youth Candraprabha, [F.24.b] "Young man, bodhisattva mahāsattvas who wish to attain quickly the highest, complete enlightenment of perfect buddhahood and liberate all beings from the ocean of existence should hear this king of samādhis, in which the equality of the nature of all phenomena is revealed, which is praised by all the buddhas and is the mother of the tathāgatas. They should obtain it, preserve it, understand it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

9.2 "Why is that? Young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, has given birth to all the tathāgatas, the arhats, the perfectly enlightened buddhas; all tathāgatas, śrāvakas, and pratyekabuddhas have come from it.

9.3 "Therefore, young man, you also should obtain this king of samādhis, *the revealed equality of the nature of all phenomena*, which is praised by all the buddhas and is the mother of the tathāgatas.[326] It has been said:

9.4 "Therefore, those who wish for enlightenment and buddhahood,
And to liberate beings from the ocean of existence,
Should obtain this sūtra praised by the buddhas,
And then sublime enlightenment will not be difficult to attain."[327]

9.5 Then the Bhagavān said to the youth Candraprabha, "Young man, bodhisattva mahāsattvas who wish[328] to attain quickly the highest, complete enlightenment of perfect buddhahood should become skilled[329] in the patience of profound Dharma.[330]

9.6 "Young man, how do bodhisattva mahāsattvas become skilled in the patience of profound Dharma?

"Young man, bodhisattva mahāsattvas should know that all phenomena are like illusions. [F.25.a] They should know that all phenomena are like dreams, like mirages, like echoes, like optical illusions, like the moon on water, like hallucinations,[331] like reflections, and like space.

9.7 "Young man, when bodhisattva mahāsattvas know that all phenomena are like illusions,[332] they are skilled in the patience of profound Dharma. Those who have the patience of profound Dharma have no desire for any phenomenon that causes desire, have no anger toward any phenomenon that causes anger, and have no ignorance regarding any phenomenon that causes ignorance. Why is that? It is because they do not see that phenomenon; they do not perceive that phenomenon. They do not see the phenomena and they do not perceive the phenomena of that which is desired, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant. Because they do not see and do not perceive those phenomena they have no desire, they have no anger, they have no ignorance, their minds do not regress, and they rest in meditation. They are without conceptual elaboration. They have crossed over to the other side. They have reached dry land. They have reached safety. They have attained freedom from fear.[333] They have correct conduct. They have knowledge. They have wisdom. They have merit. They have miraculous powers. They have memory.[334] They have intelligence. They have realization.[335] They have a sense of modesty. They have stability. They have bodhisattva conduct. They have the austerity of the disciplines of mendicancy. They are unblemished.[336] [F.25.b] They have nothing. They are arhats. Their defilements have ceased. They have no kleśas. They have power. Their minds are liberated. Their wisdom is liberated. They are thoroughbred stallions.[337] They are great elephants.[338] They have done what had to be done. They have accomplished what had to be accomplished. They have put down their burden. They have reached their goals. They have ended engagement with existence. They have liberated their minds through true knowledge. They are mendicants who have attained all the perfect, highest, complete powers of the mind. They are brahmins.[339] They are snātakas.[340] They are masters of the Vedas.[341] They know the Vedas.[342] They are śrotriyas.[343] They are children of the buddhas. They are children of the Śākya.[344] They have crushed the thorns.[345] They have not left the law behind.[346] They have left the trench barrier behind.[347] They have crossed over the trench barrier.[348] They have extracted the splinters.[349] They have no illness.[350] They are bhikṣus. They are free from all bondage. They have been born as humans. They are good humans. They are supreme humans. They are great humans. They are human lions.[351] They are human elephants.[352] They are human stallions.[353] They are human

carthorses.[354] They are human heroes.[355] They are human strongmen.[356] They are human flowers.[357] They are human lotuses.[358] They are human white lotuses.[359] They are human tamers.[360] They are human moons.[361] They are extraordinary humans. They are stainless humans."[362]

9.8 Then the Bhagavān, in order to give this Dharma teaching on entering the patience of profound Dharma, recited these verses:

9.9 "At one time a world appears,
And later the entire world becomes space.
As it was before, so it is afterward.
Know that all phenomena are like that. {1}

9.10 "All that there is in this world
Later dissolves into the mass of water below.
As it is below, so it is above.
Know that all phenomena are like that. {2} [F.26.a]

9.11 "Just as in a completely cloudless sky
In an instant a mass of clouds appears—
From where did they first originate?
Know that all phenomena are like that. {3}

9.12 "If you think of a tathāgata who has passed into nirvāṇa,
His image will appear in your mind.
As he was before, so he is afterward.
Know that all phenomena are like that. {4}

9.13 "When a person sees a mass of foam
That is carried along in a river
And examines it, they see that it has no essence.
Know that all phenomena are like that. {5}

9.14 "When large drops of rain fall,
There appear separate bubbles of water.
They vanish as they appear; the bubbles have no existence.
Know that all phenomena are like that. {6}

9.15 "When a letter is sent to another town
With news of the good or bad that has been done,
A voice does not accompany the letter.
Know that all phenomena are like that. {7}

9.16 "When a man is intoxicated from alcohol,
He perceives the ground to be spinning,

But the earth is not moving or shaking.
Know that all phenomena are like that. {8}

9.17 "A woman sees her beautified face
On the surface of a mirror or a bowl of oil.
The fool feels passion for it
And runs in search for the desired. {9}

9.18 "The face was not transferred there.
The face will never be found in the reflection,
And yet fools have desire for it.
Know that all phenomena are like that.[363] {10}

9.19 "Just like optical illusions and fata morganas,
Just like dreams and just like illusions,
When their attributes are meditated on, their nature is empty.
Know that all phenomena are like that. {11}

9.20 "When the moon is in a clear sky,
Its reflection appears on the sea,
But the moon has not moved onto the water.
Know that all phenomena are like that. {12}

9.21 "A man who is inside a canyon[364]
Sees no one but hears the echoes
Of singing, speaking, and laughter.
Know that all phenomena are like that. {13} [F.26.b]

9.22 "Echoes are produced
By songs, music, and weeping,
But the song that is heard does not exist.
Know that all phenomena are like that.[365] {14}

9.23 "Although pleasures are enjoyed in a dream,
When the person awakes they are not be seen.
The fool, though, becomes attached to those pleasures.
Know that all phenomena are like that. {15}

9.24 "A magician causes forms to appear,
Creating horses, elephants, chariots, and so on.
But though they appear they do not exist at all.
Know that all phenomena are like that. {16}

9.25 "In a young woman's dream
She gives birth to a son and then sees him die.

She is happy when he's born and sad when he dies.
Know that all phenomena are like that.[366] {18}

9.26 "In the night the reflection of the moon
Appears on clear, undisturbed water,
But it is empty of a moon and there is nothing to grasp.
Know that all phenomena are like that. {19}

9.27 "A thirsty person traveling
At noon during the summer
Sees a lake that is a mirage.
Know that all phenomena are like that. {20}

9.28 "The water that is a mirage cannot be found.
Foolish beings want to drink it,
But water that is not real cannot be drunk.
Know that all phenomena are like that. {21}

9.29 "When a person in search of its essence
Pulls apart the trunk of a green banana plant,
They find no essence either inside or outside.
Know that all phenomena are like that. {22}

9.30 "The eyes, the ears, and the nose are unreliable.
The tongue, the body, and the mind are unreliable.
If the senses could be relied upon,
What need would there be for the path of the noble ones? {23}

9.31 "These senses are unreliable.
Their nature is material and neutral.
Therefore those who wish for the path to nirvāṇa
Must follow the path of the noble ones. {24}

9.32 "If one examines the body back into the past,
There is no body and no conception of a body.
When there is no body and no conception of a body
This is called the lineage of the noncomposite.[367] {25}

9.33 "There are no phenomena in the phenomena of nirvāṇa,
For if it is nonexistent there could never be an existence. [F.27.a]
Those who conceptualize teach existence and nonexistence,
But practicing in that way will not bring an end to suffering. {26}

9.34 " 'Existing,' 'not existing,' and both are extremes.
'Pure' and 'impure' are also extremes.

Therefore, rejecting both extremes,
The wise do not even remain in the middle. {27}

9.35 " 'Existing' and 'not existing' are in conflict.
'Pure' and 'impure' are also in conflict.
When there is conflict, suffering cannot be ended.
When there is no conflict, suffering ceases.[368] {28}

9.36 "When fools speak about remaining in mindfulness[369]
They become proud, saying, 'I have witnessed it in my body.'[370]
But those who have witnessed it in their body have no pride;
They are those who are freed from all such pride.[371] {29}

9.37 "When speaking of the four dhyānas,
The foolish claim they can experience dhyāna.
But those who know and realize that dhyāna
Is without kleśas or pride reject such arrogance. {30}

9.38 "When speaking of the four truths,
The foolish say that they see the truth.
But there is no pride when the truth is seen.
The Jina taught the truth that is without pride. {31}

9.39 "Do not be proud of maintaining correct conduct.
Do not become proud through listening to the Dharma.
When those with little wisdom become proud,
That is the root of increasing suffering. {32}

9.40 "The world's guide, the omniscient one,
Taught that pride is the root of suffering.
To be puffed up with pride makes suffering grow;
To have no pride brings suffering to an end. {33}

9.41 "However much Dharma you have learned,
If you feel proud of your learning and let your proper conduct lapse,
Your misconduct will take you to the lower realms
And all that great learning will not protect you. {34}

9.42 "If you feel proud of being renowned for correct conduct
And do not dedicate yourself to listening to many teachings,
When the results of your correct conduct have been used up
You will afterward experience suffering.[372] {35}

9.43 "If you meditate on a worldly samādhi
And do not eliminate the conception of a self,

Then the kleśas will arise once more,
As happened in the samādhi practice of Udraka.[373] {36} [F.27.b]

9.44 "If one examines the Dharma of selflessness,
And if after examining, one meditates,
That will be the cause resulting in the attainment of nirvāṇa.
It is impossible for peace to come from any other cause. {37}

9.45 "If a man is being attacked by bandits
And, wishing to save his life, he tries to run away
But his legs will not move and he cannot run,
He will be captured and killed[374] by the bandits. {38}

9.46 "In the same way, a stupid person without correct conduct
May try to escape from composite phenomena.
But without correct conduct he is not able to flee,
And will be killed by old age, illness, and death. {39}

9.47 "Just as many thousands of savages[375]
Do you harm in various ways,
The kleśas will in many ways,
Like savages, destroy that which is good. {40}

9.48 "Those who have understood the skandhas to be without a self,
Even if insulted or beaten, will not be dismayed.
They will not fall under the power of the kleśa demons.
Those who know emptiness will never become agitated. {41}

9.49 "Many people teach the emptiness of the skandhas
But have not understood that selflessness;
When those who have not understood are contradicted by others,
They will be overpowered by anger and speak harsh words. {42}

9.50 "There was a man[376] who was ill and suffering physically.
For many years he could not attain freedom from his illness.
For a long time he was tormented by his illness,
And in order to be cured he went in search of a physician. {43}

9.51 "Searching and searching, again and again,
He found a skilled and wise physician
Who had compassion for him
And said, 'Take this medicine.' {44}

9.52 "He gave him much excellent medicine,
But the sick man didn't take the healing medicine.

That was not the fault of the physician or the medicine;
It was the fault of the sick person. {45}

9.53 “In the same way, those who have entered homelessness in this teaching,
Who know of the strengths, the dhyānas, and the powers
But do not dedicate themselves to meditation,
Are not endeavouring in what is correct, so how could they attain nirvāṇa? {46}

9.54 “All phenomena are always empty by nature.
The heirs of the jinas have eliminated all things.
The entirety of existence has always been empty.
The emptiness of the tīrthikas is limited. {47}

9.55 “The wise do not argue with fools,
They politely avoid them; [F.28.a]
Thinking, ‘They come to me with malicious intent,’
They do not engage with the Dharma of fools. {48}

9.56 “Knowing the nature and dispositions of fools,
The wise do not associate with fools.
Whenever they associate well with them
Those fools eventually turn into enemies. {49}

9.57 “The wise do not depend upon the foolish.
The wise and the foolish have different natures.
The nature of the foolish is naturally contrary,
So the wise do not have ordinary people as friends. {50}

9.58 “They may speak with words about the Dharma
But do not believe it, showing their anger and aggression.
Such is the Dharma of fools, and knowing this to be so
The wise do not rely on it. {51}

9.59 “The foolish are in accord with other fools
Like impurity with other impurities.
The wise are in accord with other wise people
Like butter[377] is with ghee. {52}

9.60 “They do not examine the faults of saṃsāra;
They pay no attention to the ripening of karma;
They have no faith in the words of the buddhas:
Those fools will be sliced and cut into pieces. {53}

9.61 “They have obtained a human life that is difficult to obtain,

But they have not become skilled in any craft.
They have become poor without any wealth.
In order to have a livelihood they become mendicants. {54}

9.62 “Having become mendicants in this teaching of the Buddha,
They become attached to their robes and alms bowls.
They fall under the influence of bad companions,
And they do not practice the teaching of the Sugata. {55}

9.63 “They are not observant of their own conduct.
Such fools do not perceive the states of their minds.
Day and night they do not follow the discipline,
And they do not abhor the path of bad actions. {56}

9.64 “They do not restrain their body and mind.
There is nothing that they will not say.
They are always looking for faults in others,
And criticize any mistake they make. {57}

9.65 “Such fools have attachment to food.
They know no limit to their eating.
They obtain their food through the Buddha’s merit,
But these fools do not keep that in mind. {58}

9.66 “When they find food that is delicious and pleasing,
They consume[378] it without engaging in the discipline.
For them that food becomes poison, [F.28.b]
Like an unclean lotus stem[379] for an elephant calf.[380] {59}

9.67 “The wise, the sagacious, the realized
Also eat food that is pure and pleasing,
But they have no attachment to it.
They eat without clinging, maintaining the discipline. {60}

9.68 “The wise, sagacious, and realized
Say ‘welcome’ when the foolish come,
Bringing them closer with pleasant words,
And maintaining compassion for them; {61}

9.69 “They are kind and helpful to them.
But the foolish are happy when harm comes to the wise.
Because of such faults, the wise avoid the foolish
And live alone like deer in the forest. {62}

9.70 “The wise, knowing these kinds of defects,

Do not associate with fools.
They think, 'If I depend on those who have no wisdom,
There will be no higher rebirth, let alone the attainment of enlightenment.'
{63}

9.71 "The wise reach enlightenment by putting into practice
The samādhi of dwelling in love,
Of dwelling in compassion, of acting with joy,
And with constant equanimity toward all existences. {64}

9.72 "They attain the enlightenment that is peace, free of misery.
They perceive beings afflicted by illness and aging.[381]
They have compassion toward them,
And give them the teachings of ultimate truth. {65}

9.73 "Who can know the true nature of the jinas
And the truth of the sugatas, which is beyond description?[382]
It is they who hear this kind of Dharma
And attain the immaterial patience of the noble ones." {66}

9.74 *Conclusion of the ninth chapter, "The Patience of the Profound Dharma."*

10. Chapter 10

THE ENTRY INTO THE CITY

10.1 The Bhagavān then said to the youth Candraprabha, "Therefore, young man, you should be someone who makes practice essential, and always trains in that way. Why is that? Young man, bodhisattva mahāsattvas who make practice essential will not even find it difficult to attain the highest, complete enlightenment of perfect buddhahood, not to mention attaining this samādhi."

10.2 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.29.a] with palms placed together, bowed toward the Bhagavān and exclaimed, "Bhagavān, that teaching and instruction that the bhagavāns have taught well, presented well, and explained well to the bodhisattva mahāsattvas, the entire bodhisattva training that they have explained well and presented well is marvelous.

10.3 "Bhagavān, this is the scope of activity of the tathāgatas, not of the śrāvakas or pratyekabuddhas, let alone the tīrthikas.

10.4 "Bhagavān, I, too, will make practice essential, and without care for life or body I shall train as the tathāgatas have. Why is that? Bhagavān, I wish to train as the tathāgatas have. Bhagavān, I wish to attain the highest, complete enlightenment of perfect buddhahood. Bhagavān, I wish to eliminate the evil māras. Bhagavān, I wish to free all beings from all fear and all suffering.[383] I pray that the Bhagavān will place his right hand upon my head."

He said to the Bhagavān:

10.5 "You have an excellent body, like a clear sky.
You are the son of wisdom, who has no body or attributes.
You are a deep ocean of qualities, and have compassion.
You who are without equal, place your hand upon my head."[384] {i}

10.6 The Bhagavān placed upon Candraprabha's head his right hand, which was adorned with many characteristics that were the result of many roots of merit, and which was of the color of divine gold.

10.7 As soon as the Bhagavān placed his right hand upon Candraprabha's head, in that very instant, more indescribable than indescribably many hundred thousand quintillions of samādhi entranceways that arise from the perfection of wisdom were revealed to Candraprabha, such as *the heroic*,[385] *the treasury of space*,[386] *the vajra-like*,[387] *the speed of the mind*,[388] *the revealing of all forms*,[389] [F.29.b] *the ultimate absence of obscurations*, *the revealing of all tathāgatas*,[390] *the consecration of all emptiness*,[391] and so on. Many entranceways to dhāraṇīs and liberations[392] were revealed. He attained the knowledge of the joy and happiness that is described by the noble ones, of the countless vast number of beings in the deva realms, and the scope of experience of the buddhas and bodhisattvas.

It was said:

10.8 The Bhagavān placed upon the head of the youth Candraprabha
The hand that for many millions of eons had given away jewels,
Which was beautified by being webbed, and had markings of a vase and hook,
A knot of eternity, a wheel, a victory banner, a flag, and fishes. {ii}

10.9 Then Candraprabha, full of joy and happiness and the knowledge of the countless, vast number of beings in the deva realms, and the scope of experience of the buddhas and bodhisattvas, rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together, he bowed toward the Bhagavān and recited these appropriate verses of praise:

10.10 "I pay homage to you, the unsurpassable provider of freedom from fear.
I pay homage to you, a loving friend of beings who benefits others.
I pay homage to you, who possess the power of truth and the ten strengths.
I pay homage to you, who are the equal of the unequaled tathāgatas. {iii}

10.11 "I pay homage to you, the Lord who has the highest compassion.
I pay homage to you, the hero who has subjugated the four enemies.[393]
I pay homage to you, who know the benefits of sublime diligence.
I pay homage to you, the Lord[394] who has the supreme dharmakāya. {iv}

10.12 "I will always go for refuge to you, Lord,
The Jina who is a sun shining in the center of the vast sky of wisdom,
Dispelling darkness with the light of love and compassion,

And who is the teacher of the extremely profound Dharma of the ultimate truth." {v} [F.30.a]

10.13 When the youth Candraprabha had recited these appropriate verses of praise to the Bhagavān, he said to him, "Bhagavān, so that you may show me your compassion I pray that you, with your saṅgha of bodhisattvas and saṅgha of bhikṣus, will assent to eat your meal tomorrow at my home.

10.14 "I pray to the Lord of men and your sons
That you eat a pure meal at my home.
Lord of sages, in order to show me your compassion,
Chief of devas, give your assent." {vi}

10.15 The Bhagavān, because of his compassion, by remaining silent assented to eat a meal together with his saṅgha of bodhisattvas and saṅgha of bhikṣus at the home of the youth Candraprabha.

10.16 The youth Candraprabha, knowing that the Bhagavān had assented by his silence, rose from his seat, removed his robe from one shoulder, bowed his head to the Bhagavān's feet, circumambulated the Bhagavān three times, and departed from the Bhagavān's presence.

10.17 The youth Candraprabha then went down from Vulture Peak Mountain, and at that time he perfectly adorned the entire road in between Vulture Peak Mountain and the great city of Rājagṛha.

10.18 As an offering to the Bhagavān he cleared a great, wide roadway so that it was free of grass, tree stumps, thorns, stones, pebbles, and gravel, and spread pure sand over it, so that it was as soft and pleasant to the touch as down, and made a pleasant sound. He covered it with flowers from all seasons, such as divine blue lotuses, red lotuses, night lotuses, white lotuses, water lilies, kachnar flowers, sambac jasmines, magnolias, bignonias, star jasmines, sesame flowers, ironwood flowers, and aśoka flowers. Parasols, banners, flags, flags of victory, precious arches,[395] and canopies were set up along the road. [F.30.b] There were precious censers from which flowed the smoke of black agarwood.[396] Arranged in different places were dancers and performers skilled in performing divine songs, dance, and music. Beautifully adorned men, women, boys, and girls were arranged holding paṇava drums,[397] one-stringed lutes,[398] lutes, flutes, mṛdaṅga drums,[399] mukunda drums,[400] and muraja drums.[401] On both sides of the road tall palm trees were adorned with various divine jewels and a jingling network of bells made from Jambu River gold.[402] There were many hundred thousand quintillions of pillars made of precious materials, and different kinds of trees of various heights and thicknesses made from the seven jewels, and on which were arranged the leaves, flowers, and fruits of all seasons.

10.19 The road was excellently adorned in various ways.
Canopies, parasols, and flags were erected.
The sound of music was perfectly played,
And similarly there was the beautiful sound of songs. {vii}

10.20 That perfect road was excellently adorned
By many women performing dances,
Many millions of various excellent cloths,
And beautiful, excellent garlands of flowers. {viii}

10.21 "The Buddha, the moon of sages, the compassionate one
Is coming to this pure excellent city."
On hearing that, young Candraprabha with great faith
Perfectly adorned a great, vast road. {ix}

10.22 He spread out pure, divine sand
And scattered perfect, beautiful flowers.
He also set up precious pillars
And made the road as beautiful as a divine city. {x}

10.23 Young Candraprabha, with immense joy,
Perfectly adorned the road in various ways.
Devas, asuras, and nāgas, upon seeing it
Were astonished and cried out, "Ha ha ha!" {xi}

10.24 To the left and right of the road there were placed
Tall, excellent, round palm trees made of Jambu River gold,
Decorated and beautified by a network
Of numerous jingling, precious bells. {xii}

10.25 Similarly arranged were million of precious trees [F.31.a]
Adorned by blossomed flowers of all seasons,
Which were beautiful adornments for that vast road,
Like a blissful park in the deva realms. {xiii}

10.26 Pillars that were made from precious materials,
With beautiful strings of beads that shone like light—
An indescribable sight, huge and vast—
Were set up and arranged on the left and right of the road. {xiv}

10.27 The Buddha, the Lord of the three worlds,
Traveled on that road to the capital city.
That great road was adorned in that way
So that it was beautiful in every way. {xv}

10.28 On the right and left, precious censers were hung.
They were filled with black agarwood.
From all the censers there formed a cloud of smoke,
With divine, pleasant aromas of various kinds. {xvi}

10.29 The youth Candraprabha, for the sake of the Jina,
Arranged vast, incalculable ornaments of divine materials,
From the entrance to the water well of the city
Up to the king of mountains, Gṛdhrakūṭa. {xvii}

10.30 Young Candraprabha adorned the road with many different precious arrangements.[403] Then young Candraprabha descended from Vulture Peak and went to the great city of Rājagṛha, to his tall, vast, great, divine home. He reached there and he entered his home. He spent that night preparing a great amount of excellent, delicious[404] food and drink, and creating food that had a hundred flavors. Then he sprinkled well the ground in the great city of Rājagṛha and swept it clean, scattered flower petals, perfumed it with incense, put up canopies, hung ribbons and wreaths of silk, and set up parasols, banners, and flags.

10.31 In that way he made the main road of Rājagṛha up to the town free of stones, pebbles, and gravel, scattered it with various flowers, and sprinkled it with sandalwood powder. He adorned the windows, porticoes, doors,[405] roofs,[406] lattices,[407] and the crescent moons,[408] and perfumed them with sandalwood. In that way he adorned the city of Rājagṛha with countless displays [F.31.b] and adorned his own house, too, with a variety of many adornments. He hung it with many precious strings of beads. He adorned it with the raiment of the Tuṣita deities and also beautified the grounds. He had many kinds of garlands and wreaths put up as adornments. He arranged a hundred thousand precious seats. In order to make offerings to the Bhagavān he placed in their center a lion throne of divine materials that surpassed the work of devas and humans. In the four directions he hung censers made of various precious materials, from which flowed the smoke of black agarwood. In that way the youth Candraprabha arranged his excellent home so that for the enjoyment of the Bhagavān there was the sound of divine songs, performances, and music; pure parasols and banners were erected; an audience of a hundred thousand devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans thronged it; and it was filled with many various kinds of precious flowers.

10.32 Candraprabha perfectly, extensively adorned
His vast and excellent home.
In the center he placed a lion throne of divine materials

Where the lamp of the world would sit. {xviii}

10.33 He perfectly set out countless millions
Of extremely precious, beautiful seats
Where the saṅgha of the lamp of the world,
The Lord of jinas, would sit. {xix}

10.34 Censers made of all kinds of precious materials,
Completely filled with agarwood,
Were hung in all directions,
And from them a beautiful aroma spread. {xx}

10.35 Candraprabha, in order to attain the ten strengths,
Spread throughout the entire excellent grounds of the house
Various kinds of beautiful, precious flowers—
A multitude of excellent, aromatic flowers. {xxi}

10.36 The sound of dancers, singers, and of music
Filled the entire excellent house with sound.
He erected also parasols and banners [F.32.a]
So that the house was intensely beautiful, like that of a deity. {xxii}

10.37 The vast excellent home of the youth Candraprabha
Was adorned by a multitude of young people.
It was filled with many nāgas, yakṣas, and asuras,
And was gazed upon by many hundreds of devas.[409] {xxiii}

10.38 The young man Candraprabha, having adorned the great city of Rājagṛha and having perfectly beautified his own home, after the night was over, in the early morning, departed, accompanied by the music of hundreds of various kinds of instruments, with many millions of parasols, banners, and flags held high, and with an encircling vanguard of a great assembly of eight million quintillion bodhisattvas, their cupped hands filled with divine coral tree flowers. Among them were bodhisattvas with one life remaining, such as Avalokiteśvara, Mahāsthāmaprāpta, Gandhahasti, Ratnaketu, Dundubhisvara,[410] Durabhisambhava, Mañjuśrī Kumārabhūta, Vīrasena, Subāhu, Ratnakusuma, Amoghadarśin, Maitreya, and others, accompanied by many adorned horses and elephants without riders that were being led along, with an assembly of countless people of the country, his own cupped hands filled with divine coral tree flowers; and they were accompanied by the enchanting, beautiful, harmonious sound of the laughter of the deities as they cried, "Oh, the bodhisattva's great power! The bodhisattva's great miracles! The bodhisattva's great manifestations! The bodhisattva's—a la la!"

10.39 He came out through the hot springs gateway[411] of the great city of Rājagṛha and went toward Vulture Peak Mountain, and to the Bhagavān.

10.40 When he arrived, he bowed his head to the Bhagavān's feet, circumambulated the Bhagavān three times,[412] sprinkled the divine coral tree flowers that filled his cupped hands over the Bhagavān, and went to sit down to one side.

10.41 Maitreya and the other [F.32.b] bodhisattva mahāsattvas bowed their heads to the Bhagavān's feet, circumambulated the Bhagavān three times, sprinkled the divine coral tree flowers that filled their cupped hands over the Bhagavān, and also sat down to one side.

10.42 Then the youth, who had sat to one side, rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together bowed toward the Bhagavān and said, "It is midday, Bhagavān, the time to eat. If the Bhagavān considers the time has come, then together with the saṅgha of bodhisattvas, the saṅgha of bhikṣus, and the devas, nāgas, yakṣas, gandharvas, asuras, rishis, garuḍas, kinnaras, mahoragas, kumbhāṇḍas, pretas, pūtanas, humans, and nonhumans who have great power, who are widely renowned for their great power and have great influence, come to the great city of Rājagṛha, as the time has come to eat the midday meal in my garden. Sugata, it is midday.[413]

10.43 "I have adorned well the entire, excellent city,
And similarly, Lord, my garden.
I have prepared and laid out divine food with a hundred flavors.
As it is midday, I pray to the Sugata to arise. {xxiv}

10.44 "Supreme Rishi, you who hold the qualities of the ten strengths in your hands,
Encircled by the assembly of your sons, come to the city.
I pray that you, the illuminating sun who dispels darkness, will arise.
Bhagavān, the time has come for the midday meal in my garden. {xxv}

10.45 "I pray that you come, with your sons, to my garden.
You will benefit an assembly of many beings.
Just as Dīpaṃkara granted a prophecy to you,
Grant me likewise a direct prophecy in this world. {xxvi}

10.46 "When I have heard that prophecy in this world,
I will also develop a vast and perfect aspiration,
And all these beings will become buddhas. [F.33.a]
There are no unworthy beings present here. {xxvii}

10.47 "Arise, arise, Lord who has the ten strengths.

Benefit me and come to my garden.
Just as you come to my garden,
In that way I will go to the supreme tree of enlightenment. {xxviii}

10.48 "When I have gone to the foot of the supreme tree of enlightenment,
I will remain there unshakable and unwavering.
I will defeat with love the māras and their claws,
And just as you attained it, I, too, will attain enlightenment." {xxix}

10.49 Then the Bhagavān, who had known what the youth Candraprabha would request, addressed these lines of verse to him:

10.50 "Arise Candraprabha, son of the jinas!
Arise, you who are joyful in generosity, you supreme being!
Arise, you who have compassion and firm conduct!
Let us go to the meal![414] Let us proceed[415] to your home." {xxx}

10.51 After speaking these lines,[416] the Bhagavān arose from his seat. He put on his lower robe, picked up his Dharma robe and alms bowl, and with the great saṅgha of a hundred thousand bhikṣus, and accompanied by a multitude of bodhisattva mahāsattvas, he proceeded. Many hundreds of thousands of devas, nāgas, yakṣas, gandharvas, asuras, rishis, garuḍas, kinnaras, mahoragas, kumbhāṇḍas, pretas, pūtanas,[417] humans, and nonhumans made offerings to him and praised him. Through his great buddha powers, his great buddha miracles, his great buddha manifestations, and his buddha conduct he radiated many quintillions[418] of light rays. He emanated flocks of melodious, soft, and beautiful birds of many different shapes and colors, such as geese, cranes, ruddy shelducks, swans, partridges, peacocks, rollers,[419] parrots,[420] mynas, cuckoos, avadavats,[421] and snipe, so that like devas in the sky, each with its own song, they emitted the sound of music.[422] [F.33.b]

10.52 The yakṣa lords Surūpa, Indraketu, Vikaṭa, Bakula, Pāñcika, Śākyavardhana, and many quintillions of yakṣa lords holding pestles[423] with both hands, offered many quintillions of huge, vast censers made of various divine precious materials, with handles of beryl, sapphire, crystal, and white coral, filled with uragasāra sandalwood, gośīrṣa sandalwood, vetiver, yellow sandalwood, Malaya sandalwood, red sandalwood, agarwood, and so on, and from which smoke flowed.

10.53 There were the superior kings of great power, renowned as having great power, from their own regions, accompanied by many divisions of perfectly adorned horses and elephants being led without their riders, chariots, and infantry,[424] in lines marching in front, holding in their hands many streamers

and precious garlands. The horses and elephants, even though they were being led along without riders, were proceeding magnificently and emitting beautiful cries.

10.54 The Bhagavān was accompanied on his right-hand side by Brahmā, who was making offerings to him and attending upon him, and on his left-hand side by Śakra, lord of the devas, and by countless devas with great power, who were renowned for their great power, who were mighty and illustrious, and whose bodies were adorned by excellent divine crowns, ornamented anklets, earrings, bracelets, flowers on their ears, bejeweled necklaces, and flower garlands. Their forms were made visible and they were holding coral tree flowers, asters, orchids, hibiscus, amaranths, magnolias, karnikara flowers, aśoka flowers,[425] bignonias, kachnar flowers, blue lotuses, medlar flowers,[426] sambac jasmine, star jasmine, ironwood flowers, red lotuses, night lotuses, white lotuses, water lilies, precious garlands, precious agarwood, and precious fruit. They were playing hundreds of thousands of different kinds of musical instruments, waving millions of pieces of cloth, crying out, "Ha! Ha! Ha!" and sending down a great rain of flowers. In order to make offerings to the Bhagavān they filled the entire sky without leaving any space [F.34.a] and sent down a great rain of flowers, incense, garlands, perfumes, powders, and jewels.

10.55 The Bhagavān entered at midday the great city of Rājagṛha through the hot springs gateway. The nature of this is described in these verses:[427]

10.56 The Tathāgata Buddha, knowing it was time,
That hero adorned with all qualities,
Who illuminates countless realms,
The Bhagavān, the lion of men, set forth. {xxxi}

10.57 Avalokiteśvara, Mahāsthāmaprāpta,[428] and Amoghadarśin;[429]
Gandhahasti, Ratnakusuma,[430] and Ratnabāhu;[431]
And Ratnaketu, Durabhisambhava,[432] Vīrasena,[433]
And others followed in the Jina's footsteps.[434] {xxxii}

10.58 On his right was Ajita, who is named Maitraka,[435]
Who has the wealth of infinite qualities,
Who will become the following buddha
And has completed the accumulation of merit and wisdom. {xxxiii}

10.59 He is one who has cultivated[436] love, rejoicing, and equanimity.
He is a great being of the Dharma who has developed compassion.
He understands the infinite qualities, the qualities of the Lord of sages.[437]
{xxxiv}

10.60 He followed behind[438] the compassionate Sugata
And was followed by those[439] who will be
Those with great realization in the Good Eon:
The thousand buddhas less four, {xxxv}

10.61 Who were preceded by Maitraka.
And also he who in the past, in this city of Rājagṛha,
While born in divine bodies that were like beautiful moonlight,
Made infinite offerings to jinas throughout eons, {xxxvi}

10.62 That hero Candraprabha was also present at the front.
To the left of the one with supreme compassion
Was Mañjuśrī,[440] along with many thousands of millions[441]
Of heroes who have sublime qualities of miraculous powers,[442] {xxxvii}

10.63 Who traveled to endless hundreds of realms.
Following him were those in the śrāvaka saṅgha:
Śārisuta,[443] Maudgalyāyana,[444] Kāla,
Kāśyapa, Subhūti, Nanda, and Kapphiṇa; {xxxviii}

10.64 Bhadrikarāja,[445] and similarly Kauṇḍinya;
Ānanda, and similarly Sthavira Rāhula;
And Svāgata, Kañcika,[446] Pūrṇa, Udāyin,
Revata, Kauṣṭhila,[447] Upāli, and Aniruddha. {xxxix}

10.65 A full nine thousand[448] of those with matted hair [F.34.b]
Followed behind the śrāvaka saṅgha.
They were all mighty ascetics who knew the Vedas and the rituals,[449]
And had mastered curses, renunciation, and beneficial incantations.[450] {xl}

10.66 Self-controlled rishis with peaceful minds,
With disciplined minds, bowing with palms together,
Followed behind the Buddha, the lamp of the world,
The lion of men, endowed with compassion, {xli}

10.67 The liberator of thousands of beings, as he proceeded.
Like the completely pure lord of the host of stars,
The full moon of the last month of autumn,[451]
The Teacher who is without equal was encircled {xlii}

10.68 By many hundred thousands of Brahmās.
As he stepped on the threshold of the city's gateway,
The earth and its thick forests shook.
The devas, asuras,[452] and mahoragas {xliii}

10.69 Scattered excellent flowers and supreme incense.[453] {xliv}

10.70 The moment the Bhagavān placed his right foot, adorned by a precious wheel from the accumulation of countless roots of merit, upon the threshold of the gate, this universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. A great radiance shone in the world, and countless, numberless other amazing, wonderful, miraculous manifestations appeared.[454] [B4]

The nature of this is described in these verses:

10.71 When the Guide came to that supreme city
And placed his supreme foot upon the gateway's threshold,
That magnificence caused this earth to shake,
And the beings in this supreme city were overjoyed. {1}

10.72 When the Jina placed his foot on the gateway's threshold
The people who were hungry and thirsty [F.35.a]
At that time became free of the need to eat or drink.
They became free of hunger and thirst. {2}

10.73 When the Jina placed his foot on the gateway's threshold
All those people who were blind,
Deaf, and had no protector and little merit
Were all able to see and hear. {3}

10.74 When the Jina placed his foot on the gateway's threshold
All the pretas in the realm of Yama,
Suffering greatly and eating snot and spit,
Were touched by light and became happy. {4}

10.75 When the Jina placed his foot on the gateway's threshold
The supreme trees—the sal and the karnikara—
At the summit of crags and on mountaintops,
They all bowed toward the Buddha. {5}

10.76 When the Jina placed his foot on the gateway's threshold
The entire ground shook in six ways
Throughout the villages and towns as far as the ocean,

Without causing harm to anyone. {6}

10.77 Devas, humans, kumbhāṇḍas, and rākṣasas—
Wherever beings lived, there was happiness and joy.
They developed faith in supreme, sublime enlightenment
And held a parasol for the guide of the world. {7}

10.78 When the Jina placed his foot on the gateway's threshold,
Thousands of musical instruments sounded without being played;
Hearing the beautiful sound of music,
All beings were filled with joy. {8}

10.79 Hundreds of thousands of trees bowed down,
And all flowers blossomed at that time.
Hundreds of thousands of devas in the sky
Made nonhuman offerings to the Jina. {9}

10.80 When the Jina placed his foot on the gateway's threshold,
Hundreds[455] of bulls[456] lowed with joy.
The kings of horses and elephants[457] raised their bodies;
The lions, the kings of animals, roared. {10}

10.81 The kings, the rulers, however many there were,
Came from the cardinal and intermediate directions.
When they saw the glorious majesty of the Jina,
With minds filled with joy they bowed to him. {11}

10.82 Some praised the Lord of the World;
Some scattered a rain of flowers on the Jina;
Some placed their ten fingers together in homage,
And they cried, "Oh, the Jina, compassionate one!" {12}

10.83 Some scattered excellent strings of pearls [F.35.b]
And various ornaments that give rise to joy,
And some scattered clothing and jewels.
They developed the supreme, unequaled aspiration to enlightenment. {13}

10.84 Some scattered excellent meshes of gold;
Some also scattered *mukhaphullaka* adornments.
Some scattered excellent ornaments of gold,
And some, likewise, scattered anklets.[458] {14}

10.85 Some scattered excellent bracelets,[459]
Some scattered armlets inset with jewels,
And some aspired to enlightenment, scattering excellent

Pieces of cloth,[460] saying, "May we become buddhas!" {15}

10.86 When the Lord of the World stood in the gateway,
Some people scattered golden necklaces.
Some with minds filled with faith scattered excellent crest jewels;[461]
Some scattered networks of jewels. {16}

10.87 Those beings who were in extreme suffering,
Tormented by many kinds of miseries,
All attained happiness through the majesty
Of the Guide, the supreme human. {17}

10.88 Cuckoos, mynas, and peacocks,
And similarly cranes and other water birds[462]—
All the flocks of birds were in the sky
Emitting their beautiful, perfect songs. {18}

10.89 Desire, anger, and ignorance
Ceased in whoever heard
The sweet, beautiful songs
Of those flocks of joyous birds. {19}

10.90 The millions of beings who heard that joyful sound
All attained the patience that is concordant with the Dharma.
The Sugata gave them all this prophecy:
"You will in the future become buddhas." {20}

10.91 At that time the kleśas did not arise,
And everyone was respectful to the Dharma king.[463] {21}

10.92 At that time, when they saw the form of the Guide's body,[464]
They developed the aspiration for the supreme wisdom of buddhahood.
They wondered, "When will we attain this kind of wisdom?"
And the Jina, knowing that, gave them their prophecies. {22}

10.93 From each pore of the Sugata
There shone hundreds of thousands of light rays
And more, as many as there are sand grains in the Ganges—
It would not be possible to perceive all their attributes. {23}

10.94 At that time, the sunlight did not shine.
Nor was there light from jewels, fire, or the devas. [F.36.a]
There was no other light at that time
When there was the splendor of the Buddha entering the city. {24}

10.95 When with that great assembly the Sugata proceeded on the path,
Wherever the feet of the one with the ten strengths trod
There appeared from the ground a hundred thousand lotuses
That were pure and had ten thousand million petals. {25}

10.96 When the Guide entered the supreme city,
At that time there was no dirt or refuse.
Throughout the entire city there arose
The lovely aroma of the most fragrant incense. {26}

10.97 The entire city and its streets were purified.
They had no stones or gravel and were sprinkled with perfume
And bestrewn with the petals of various kinds of flowers.
That is the kind of merit the one with ten strengths had. {27}

10.98 When a hundred thousand yakṣas with ferocious minds
Saw the Buddha, the Lord of men who was like gold,
They felt an immense love for the Guide
And took refuge in the Buddha, Dharma, and Saṅgha. {28}

10.99 All of the million millions[465] of devas
Who had come to see the Lord of men[466]
Let fall a rain of flowers on the Sugata.
They scattered flowers while in the middle of the sky. {29}

10.100 The flowers scattered by humans for the Jina
Formed a parasol of flowers in the sky.
The flowers scattered by the devas
Were strewn on the ground as divine flowers. {30}

10.101 The devas, humans, kumbhāṇḍas, and rākṣasas
Never tired of gazing upon him.
When they saw the Lord[467] with the ten strengths,
They were overjoyed and felt the highest delight. {31}

10.102 When they saw the body of the supreme being,
All beings were overjoyed and delighted;
They did not even think of the divine flowers,
Which did not seem at all wonderful.[468] {32}

10.103 Brahmā upon the right of the one with ten strengths,
Śakra, the king of the devas, on his left,
And the many millions of deities in the middle of the sky
Showed great veneration to the supreme being. {33}

10.104 Devas and asuras encircled the Jina,
Who eclipsed all the majesty of devas and humans.
With the soles of his feet making patterns on the ground,
The invited Bhagavān entered into the city. {34}

10.105 His body was beautified by excellent primary signs,
Like the firmament filled with stars. [F.36.b]
The Buddha shone upon the king's road[469]
Like the full moon in the sky. {35}

10.106 Just as an excellent, pure, precious jewel
That is free of all impurities shines
So that a pure light goes in all directions,[470]
In that way the Jina illuminated the entire world. {36}

10.107 Devas and asuras encircled the Jina.
The supreme human who entered Rājagṛha
With the soles of his feet leaving patterns on the ground,
The Buddha, came to the home of the youth Candraprabha. {37}

10.108 The supreme city was perfectly adorned,
Millions of banners had been erected,
The entire ground was anointed with the best perfumes,
And beautiful summer flowers were scattered. {38}

10.109 When the Sugata spoke to teach
With compassion for the people in the streets,
The Jina manifested emanations
That taught to them the excellent Dharma of the Buddha. {39}

10.110 [The Jina manifested emanations;
Bodies that were like gold were manifested.
The Buddha, the Jina, through his emanations,
Remained in emptiness, peace, the enlightenment of buddhahood.][471] {40}

10.111 When the hundreds of thousands of beings heard that,
They prayed for the supreme wisdom of the Buddha,
Wondering, "When will I attain this kind of wisdom?"
Knowing their thoughts, the Jina prophesied to them.[472]{41}

10.112 There were those who aspired to attain
That inconceivable supreme attainment.
They had invited the Jina, the Lord of men,
And there was no limit to the offerings they made.[473] {42}

10.113 There were those who developed an excellent aspiration,
Thinking, "I will tomorrow invite the compassionate one,
He who wishes to benefit beings,
Whom it is difficult to see in saṃsāra."[474] {43}

10.114 Some who were upon the roofs
Developed the sublime, supreme aspiration to enlightenment
And they scattered divine flowers on the handsome,
Beautifully adorned body of the one with the ten strengths. {44}

10.115 Some developed the supreme, highest aspiration
And scattered garlands of magnolias,
Kachnar flowers, the scents of summer,
And wreaths of silken ribbons. {45}

10.116 Some stood, holding excellent flowers,
Their bodies perfectly beautified by their raiment.
They held various flowers and wreaths of silk
That they cast in the direction of the Jina with great power.[475] {46}

10.117 Some scattered red lotuses, night lotuses,
Blue lotuses, and excellent golden flowers. [F.37.a]
Some scattered precious flowers,[476]
And some scattered sandalwood powder. {47}

10.118 When the Guide entered the supreme city
The wonders that appeared were uncountable,
Unequaled, impossible to describe,
And they brought many millions of beings to buddha wisdom. {48}

10.119 Those in Avṛha, Atapa, who had seen the truth,
The devas of Sudṛśa and Sudarśana,
And those in Akaniṣṭha, who are free of desire—
They all came to see the Lord of humans. {49}

10.120 Similarly, countless Parīttaśubha[477] devas,
Apramāṇaśubha[478] devas, filled with joy,
And countless millions of Śubhakṛtsna devas
Came to see the Guide, the great Rishi. {50}

10.121 Countless Apramāṇābha devas,
And similarly the Parīttābha devas,
And countless millions of Ābhāsvara devas
Came to see the Lord of the World.[479] {51}

10.122 Many hundreds of thousands of Brahmā's entourage,[480]
And similarly the faithful Brahmapurohita devas
And many hundreds of Brahmakāyika devas,
All came so as to see the Guide. {52}

10.123 Also the Paranirmitavaśavartin[481] devas,
And the pure beings who dwell in Nirmāṇaratin,
And the joyful devas of Tuṣita and Yāma
All came to pay homage to the Buddha. {53}

10.124 Śakra, king of the devas, and the Trāyastriṃśa[482] devas [483]
Came with hundreds of millions of apsarases
And they sent down a rain of flowers,
Having come to see the Buddha, the Lord of sages. {54}

10.125 Also the world guardians of the four directions
Vaiśravaṇa, Dhṛtarāṣṭra the nāga king,[484]
Virūḍhaka, and Virūpākṣa, their minds filled with joy,
All came in order to praise the Lord of men. {55}

10.126 Ailavila, the powerful king of the yakṣas,
With a delighted mind and encircled by a hundred yakṣas,
Was in the middle of the sky and joyfully
They sent down a rain of numerous various flowers. {56}

10.127 Also the Sadāmatta[485] and Mālādhāra devas,
Holding various kinds of incense and flowers,
With their retinues, all joyful, [F.37.b]
Made offerings there to the supreme individual. {57}

10.128 Also numerous Karoṭapāṇi yakṣas
And adorned yakṣa maidens
Made offerings to the Buddha
With hundreds of compositions of
The beautiful, melodious music of the yakṣas. {58}

10.129 Druma, the king of the kinnaras,
With thousands of kinnara maidens skilled
In sweet and melodious songs and music,
Arrived from Gandhamādana to make offerings to the supreme Jina. {59}

10.130 Śambara, Bala, Vemacitra, and Rāhu,
Together with an entourage of thousands of asura maidens,
And together with crowds of other powerful asuras,

Came and sent down a rain of jewels. {60}

10.131 From countless trillions of rākṣasas
A thousand million rākṣasas honored him.
They respectfully scattered a multitude of various
Flower petals upon the supreme individual.[486] {61}

10.132 The nāga king Girivalgu,
With a great entourage came before the Tathāgata,
Holding great numbers of perfect, precious flowers,
And bowed down at the Sugata's feet.[487] {i}

10.133 The nāga lords Padma and Mahāpadma,
And also Vāsuki, Ananta, and Phanaka,[488]
Came before the great leader
And respectfully bowed to the Sugata. {ii}

10.134 The nāga king Maṇi, filled with joy,
Came before the feet of the great leader
Holding fragrant, perfect nāga flowers
And sat before the Sugata at no great distance. {iii}

10.135 Also the nāga king Anavatapta,
With perfectly trained nāga maidens
Playing a hundred thousand musical instruments and drums,
Came and made offerings there to the Lord of the World. {62}

10.136 The five hundred sons of Anavatapta,
Encircled by their kindred and filled with joy,
Seeking the highest, vast wisdom,
Came to make offerings to the self-arisen one. {63}

10.137 Similarly, the nāga king Apalāla,
Palms together, bowed to the supreme individual
Holding beautiful, excellent nāga pearls.
He remained in the sky, making offerings to the king of sages. {64}

10.138 Similarly, the nāga king Mucilinda,
With great happiness and filled with joy,
Holding various jewels and pearls, [F.38.a]
Came and scattered them for the Guide. {65}

10.139 Similarly, the nāga king Kālika
Came before the Tathāgata.
Joyful and holding perfect, beautiful strings of jewels,

He made offerings to the supreme individual.[489] {66}

10.140 He[490] felt great veneration as he thought
Of the qualities of the Tathāgata.
Encircled by his many nāga kindred,
He recited many praises of the Guide. {67}

10.141 Similarly, the nāga kings Nanda and Upananda—
Similarly, also, Takṣaka and Kṛṣṇagautama—
Came there gazing upon the Jina
And bowed down to the Sugata's feet. {68}

10.142 The nāga king Elapatra
Came weeping, encircled by a hundred nāgas.
He remembered the supreme sage Jina Kāśyapa
And saw what an unfavorable rebirth he himself had obtained. {69}

10.143 "Alas! I had doubts in the past.
In the past I cut down an elapatra[491] bush,[492]
And therefore I obtained this unfavorable rebirth.
It is not easy to know the Dharma of the Jina. {70}

10.144 "I forsake this rebirth into a nāgī's womb,
And this birth in an extremely detestable body.
I will realize the Dharma, the state of peace,
That the best of men realized in the Bodhimaṇḍa." {71}

10.145 Sāgara, the nāga cakravartin king,
Accompanied by an entourage of thirty million nāgas,
And the majestic Varuṇa, holding necklaces of jewels,
Came in order to make offerings to the Bhagavān.[493] {72}

10.146 The yakṣa of Rājagṛha who caught
While he was in the sky
The rock thrown at the Buddha
Was respectfully present before the Sugata. {73}

10.147 The entire domain of the king of Alakavatī[494]
Became empty, with no yakṣa remaining there.
They had all promised each other
To come and see the Lord of the World. {74}

10.148 In the same way, Kharakarṇa and Sūciromā,
The terrifying yakṣas of the forests,
And the yakṣa Gardabhaka, who lives in the snow mountains,

Had come into the presence of the self-arisen Jina.[495] {75}

10.149 Indraketu, Vikaṭa, and Surūpa,
Bakula, Pañcika, and Śākyavardhana,[496]
And a thousand other yakṣa lords [F.38.b]
Came holding censers of incense.[497] {76}

10.150 Many with ugly, misshapen bodies,
Many kinds of bodies, destitute of adornment,
In their hundreds of thousands
Came into his presence, holding yakṣa flowers. {77}

10.151 Gautama, Rishi Bṛhaspati, and Jahnu,
Kauśika, Kāśyapa, and Markandeya,
Viśvāmitra, Parāśara, and Gargā,
They all came to pay homage to the Buddha. {i}

10.152 And similarly, there were the joyous and enraptured Nārada,
And the rishis Vyāsa, Kutsa, and Aṅgiras,
And Manu, Bhṛgu, Vātsyāyana, and Vaśiṣṭha,
Who came to pay homage to the Buddha. {ii}

10.153 Jaimini, Vāmana,[498] and Vaiśampāyana,
Jamadagni and supreme rishi Vālmīki,
Durvāsa, and also Cyavana
Came to the supreme city to see the Guide. {iii}

10.154 When they saw the Rishi, the rishis were overjoyed
And they bowed down to the feet of the king of sages.
They paid homage to the lamp of the world and praised him,
Standing before the Hero with palms placed together. {iv}

10.155 The entire multitude of rishis in the world
Came in order to see the Lord of men.
When they saw him they made vast offerings
And stood before him with palms placed together. {v}

10.156 The garuḍas that live at the ocean's shore
Came, having transformed into the appearance of brahmins.
Holding various beautiful kinds of crowns
And positioned in the sky, they paid homage to the Sugata. {78}

10.157 All of the devas that dwell in Jambudvīpa,
Whether in hundreds of towns or in its forests,
And all the goddesses of the towns

Came and made offerings to the Lord. {79}

10.158 The countless devas of the forests
And all the mountain devas came,
And also the countless devas of rivers[499]
Arrived to make offerings to the Guide. {80}

10.159 The hundreds of devas of desert wildernesses,
All the devas of mountain peaks,
The devas of lakes, springs, and ponds,
And the devas of the ocean came into the Buddha's presence. {81}

10.160 Assemblies of devas, asuras, and nāgas,
Yakṣas, kinnaras, mahoragas, and garuḍas, [F.39.a]
And similarly, a multitude of pretas and pūtanas
Showed their respect to the supreme being. {82}

10.161 They made offerings to the supreme Jina
When the Guide entered the supreme city.
The kings of the devas, asuras, nāgas, and yakṣas
Could not get their fill of looking at him. {83}

10.162 In previous existences the Lord of the World
Had made perfect offerings to the jinas of the past.
This was the ripened result of that merit.
The beings could not stop looking at the Lord of humans. {84}

10.163 When the Jina shone light through the buddha realm,
Meru, and similarly Sumeru and Cakravāla
The Himagiri and Gandhamādana
Could not obscure the Jina's light. {85}

10.164 All of the oceans in this buddha realm
At that time all became land,
And the entirety of this buddha realm
Became equally scattered with flowers. {86}

10.165 Countless hundreds of thousands of light rays
Came from the soles of the King of Dharma's feet.
All the beings in the hells were cooled
And, freed from suffering, experienced happiness. {87}

10.166 The one with the ten strengths taught the Dharma
So that the sight of devas and humans was purified.
Countless hundreds of thousands of beings

All gained certainty in the Buddha's wisdom. {88}

10.167 The numerous miracles manifested by the Sugata
Could not easily be described in ten million eons.
When the Guide entered the supreme city
All beings rejoiced at the Jina, the Sugata.[500] {89}

10.168 These qualities of the Sugata are immeasurable.
They are the supreme human's perfection of qualities.
They have transcended all unique qualities.
Bow your heads to the realm of the Buddha's merit! {90}

10.169 *Conclusion of the tenth chapter, "The Entry into the City."*

11. Chapter 11

BECOMING A KEEPER OF THE SŪTRA

11.1 The Bhagavān came to the street on which was the home of the youth Candraprabha, and soon arrived at the home of the youth Candraprabha. Once he had arrived, he sat on the seat prepared for him. The saṅgha of bodhisattvas and the saṅgha of bhikṣus also sat on the appropriate seats that had been arranged for each of them.

11.2 Then the youth Candraprabha, knowing that the Bhagavān, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus were seated, [F.39.b] himself presented and served a series of great offerings: numerous excellent foods, with hundreds of flavors to savor as they chewed, licked, sucked, and drank.

11.3 When he saw that the Bhagavān had concluded his meal, which was signaled by his setting down his alms bowl,[501] he offered for the Bhagavān's body two lengths of cloth[502] of the value of a trillion silver coins,[503] and also to each of the bodhisattvas, and he offered three dharma robes to each one in the saṅgha of bhikṣus.

11.4 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder and, casting toward the Bhagavān a divine coral tree flower, he made offerings and uttered praises. Then, his palms placed together, he bowed toward the Bhagavān and praised him with these appropriate verses:[504]

11.5 "You are unborn and unceasing;
Without a body, inconceivable,
You have the perfect body and primary signs.
I pay homage to you who are an ocean of qualities. {i}

11.6 "You are a hero who has been born from wisdom.
You possess the power of methods and strengths.
You are a buddha who is the same as space.
I pay homage to you who have perfected patience. {ii}

11.7 “Your conduct is to remain in constant mindfulness.
The Tathāgata’s bed is joy and happiness.
Your drink is samādhi and your food is supreme dhyāna.
I pay homage to you who reside in the solitude of emptiness. {iii}

11.8 “O Inconceivable Buddha,
The Guide for the whole world!
When the beings of this world make offerings to you
They advance toward supreme nirvāṇa.” {iv}

11.9 Thus did he praise the one unequaled Lord, and then the youth said, with a joyous mind, “Unequaled Buddha, who has an inconceivable body, you have consumed the meal. Through this may I also become a buddha like you, the god of gods!” [F.40.a]

11.10 In that way, therefore, the youth Candraprabha provided divine food with a hundred flavors to the Bhagavān. He offered divine coral tree flowers to the Bhagavān, and praised him with appropriate verses.

11.11 Now, placing his palms together in homage toward the Bhagavān, in his mind he addressed him with these verses:

11.12 “Whatever the wise bodhisattvas do,
They always follow the nature of the Dharma.
I pray to the Guide to teach what actions are performed
When those with wisdom engage in actions. {1}

11.13 “In what way, Guide, are past lives remembered?
In what way is rebirth in a womb avoided?
In what way does the community not become divided?
In what way does one gain endless eloquence? {2}

11.14 “You know the activities of all beings.
You have the knowledge of all phenomena.
You are the invincible, supreme human.
I have asked my questions; give me your elucidation. {3}

11.15 “You know that nonexistence is the nature of phenomena;
You put into words that which cannot be described.
Just as a lion overpowers all jackals,[505]
That is how the Buddha overpowers the tīrthikas. {4}

11.16 “You know the conduct of all beings.
You have the wisdom of all phenomena.
You have wisdom without attachment, and activity that is pure.
Lord of the Dharma, elucidate those for me. {5}

11.17 “You know the past and also the future.
You also know what is happening in the present.
You have unimpeded knowledge of the three times.
Therefore I have asked you my questions, lion of the Śākyas. {6}

11.18 “You, Dharma king, know the true nature
That is the nature of the jinas of the three times.
You are skilled in the nature of phenomena, self-arisen one.
Therefore, ocean of wisdom, I have asked you my questions. {7}

11.19 “You do not have any quality of error.
Therefore you have a mind of complete elimination—
You have eliminated the fetters and the rigidity of ignorance.
Lord of humans, teach me the conduct of a bodhisattva. {8}

11.20 “You, Jina, know the characteristics of phenomena.
Teach me the characteristics of phenomena. [F.40.b]
When I have understood those characteristics of phenomena
I shall practice the conduct of enlightenment that has those characteristics. {9}

11.21 “The conduct of beings is infinitely different.
How do they engage in practicing their conduct?
Teach to me how conduct is engaged in
So that from your words, I may know the conduct of beings. {10}

11.22 “Different characteristics are characteristic of the nature of phenomena.
Their essence[506] is empty and their nature[507] is pure.
I pray that you teach me the way of phenomena
That a bodhisattva directly perceives. {11}

11.23 “In this there is the perfect knowledge of all phenomena.
There is skill in all the words of the teaching.
There is no doubt; all doubt and uncertainty have been cut through.
Teach me the enlightenment of buddhahood.” {12}

11.24 The Bhagavān, knowing the thoughts that were in the mind of the youth Candraprabha, said to him, “Young man, bodhisattva mahāsattvas will attain all these qualities, and they will quickly attain the highest, complete enlightenment of perfect buddhahood, if they possess just one quality. What is that one quality? Young man, it is when the bodhisattva mahāsattvas know the nature of all phenomena.

11.25 “Young man, how do bodhisattva mahāsattvas know the nature of all phenomena? Young man, bodhisattva mahāsattvas know that all phenomena are nameless; they have no names. They know that all phenomena have no vocalization, they have no expression in speech, they have no letters, they have no birth, they have no cessation, they have no characteristics of cause, they have no characteristics of conditions,[508] they are devoid of characteristics, they have the one characteristic of having no characteristics, they are devoid of attributes, they cannot be conceived of, they have no thought, and they have no mentality.”

Then the Bhagavān taught this in the following verses:

11.26 “The single teaching on phenomena
Is that phenomena have no characteristics.
That is the teaching of supreme wisdom
From having true, correct knowledge. {13} [F.41.a]

11.27 “The bodhisattvas who know
That teaching on phenomena
Will not cease from elucidation[509]
Even though they teach ten million sūtras. {14}

11.28 “Through the blessing of the Guide
The ultimate truth is known.
When the ultimate is known
There is nothing to be taught. {15}

11.29 “Through one thing, everything is known.
Through one thing, everything is seen.
However much they teach
They will not become proud. {16}

11.30 “With their minds they have ascertained
The selflessness of all phenomena,
And as they are trained in teaching using terms,
They speak with words that are correct. {17}

11.31 “Whatever sound they hear,
They know its past.[510]
Knowing the past[511] of that sound
They are not captivated[512] by that sound. {18}

11.32 “Just like the past[513] of a sound,
So are the characteristics of phenomena.
Knowing phenomena to be like that

They will not be reborn in a womb. {19}

11.33 “They know that all phenomena are unborn
And that they have no origin.
Knowing this teaching on birth[514]
They always remember their previous lives. {20}

11.34 “When they remember those lives
They perform their actions.
For those who perform those actions
Their community of followers remains united. {21}

11.35 “The bodhisattvas who know
The emptiness of phenomena
Will never be without that knowledge.
It is the summit of nothingness. {22}

11.36 “When the foolish think about
The summit of nothingness
They continue in saṃsāra
For millions of eons. {23}

11.37 “If they are able to understand it
Just as the Guide knows it,
Then they will have no suffering
And they will not go to the lower realms. {24}

11.38 “All ordinary individuals
Are ignorant of this nature.
They reject this kind of Dharma
That brings the cessation of suffering.[515] {25}

11.39 “Phenomena are perceived when
No phenomena can be found.
Recognize that perception
When that perception occurs. {26}

11.40 “The foolish conceptualize
Through consciousness and perception.
The wise do not become ignorant
In conceiving of phenomena. {27} [F.41.b]

11.41 “The unpolluted phenomena of emptiness
Are within the field of experience of the bodhisattvas.[516]
This level of those who are wise

Is not within the field of experience of the foolish. {28}

11.42 “This level of the bodhisattvas
Is that of bodhisattva practice.
It is the adornment of the Buddha’s Dharma.
It is the peace and emptiness that has been taught. {29}

11.43 “When the bodhisattvas
Eliminate their propensities
They remain in the family of the buddhas
And are not captured by form. {30}

11.44 “All phenomena are without location;
They have no location that can be known.
For the one who knows this about their location,
Enlightenment is not difficult to attain. {31}

11.45 “Generosity, conduct, learning, and patience,
And relying upon a good friend:[517]
Those who know these activities
Will quickly attain enlightenment. {32}

11.46 “Devas, nāgas, yakṣas, and asuras,
Mahoragas and gandharvas, will always honor them.
All the kings of the garuḍas, kinnaras,
And rākṣasas[518] will make offerings to them. {33}

11.47 “Millions of buddhas will recite their praises
Continuously for many millions of eons.
It is not possible to reach the end
Of such praise for one who teaches this Dharma. {34}

11.48 “The bodhisattvas who know emptiness
Benefit many millions of beings.
They kindly teach the Dharma to assemblies[519]
And those who hear it are delighted and respectful.{35}

11.49 “They gain vast knowledge
So that they see the supreme humans.
They see the beautiful display of their realms
And the lords of the worlds teach them the Dharma.[520] {36}

11.50 “Know that all phenomena are like illusions;
Know that just as space is naturally empty,
Phenomena are also naturally like that.

In that way there will be no attachment in any kind of activity. {37}

11.51 “With unimpeded wisdom, benefiting others,
Performing supreme bodhisattva conduct in the world,
With wisdom examining all phenomena,
They send emanations to other realms. {38}

11.52 “Those emanations accomplish buddha activities.
They go naturally, just as is their nature.
The beings who remain in the aspiration to enlightenment [F.42.a]
Will attain whatever goals they wish for. {39}

11.53 “Those who are steadfastly within the buddha family
Will always honor the buddhas.
Their bodies will shine brightly,
Adorned by the thirty-two excellent signs. {40}

11.54 “They will attain the conduct that is within the supreme samādhi
And an endless multitude of other benefits.
They will always have great, unshakable strength
And a majesty that outshines that of kings. {41}

11.55 “The wise who practice the Buddha’s Dharma
Will have an excellent appearance and great beauty.
Their merit and majesty and splendor will increase.
Their majesty will outshine even that of the devas. {42}

11.56 “Those who steadfastly remain in the aspiration to enlightenment
Will always be friends to all beings.
There will never be any darkness
In their teaching of the enlightenment of buddhahood. {43}

11.57 “The nature of phenomena is like that of space,
Inexpressible, beyond speech and words.
Those who know that supreme nature
Will have an unceasing confidence in teaching. {44}

11.58 “Even though they teach a hundred thousand sūtras,
They know the finest details of the past.
The wise will always have unimpeded speech,
Knowing the subtlety of the nature of phenomena. {45}

11.59 “They will be skilled[521] in hundreds of ways.
They will have mastered the many kinds of words and definitions.
They have certainty in the ripening[522] of actions and results.

They become distinctively preeminent in that way. {46}

11.60 “They will possess unimpaired power.
They are great wise ones, the heirs of those with the ten strengths.
Knowing the subtle nature of phenomena,
They will always have a completely pure memory.[523] {47}

11.61 “Because they know the subtle nature of phenomena,
They will never hear an unpleasant sound.
They always hear pleasant and melodious sounds
And their words are always pleasant. {48}

11.62 “Because they know the very subtle nature of phenomena,
They have memory, understanding, wisdom, and realization.
Similarly, their minds are clear and unpolluted
And they teach many hundreds of sūtras. {49}

11.63 “They are learned in the categories of letters and words.
They know many different kinds of sounds,
And they are skilled in meanings and letters. [F.42.b]
They have these qualities through knowing the nature of phenomena. {50}

11.64 “Because they know the subtle nature of phenomena
They are always attractive and charming
To devas, humans, nāgas,[524] and rākṣasas,
Asuras, mahoragas, and kinnaras. {51}

11.65 “Because they know the subtle nature of phenomena
They never perceive as frightening
The extremely terrible and flesh-devouring
Crowds of spirits, pretas, and rākṣasas. {52}

11.66 “Those who hear the vast[525] teaching of the wise
Experience vast joy and their hairs stand on end.
They develop a vast attraction to the buddhas,
And gain a vast, inconceivable benefit.[526] {53}

11.67 “Even by speaking for many thousands of eons
It is not possible to describe the power of the merit
That comes from memorizing this Dharma treasure of the sugatas.
It is immeasurable, infinite, and unquantifiable. {54}

11.68 “The jinas to whom offerings have been made in the past,
The countless buddhas of the future,
And the buddhas who are present in the ten directions,

Are so by having memorized this supreme samādhi of peace. {55}

11.69 "If a person who wishes for merit,
With immeasurable affection for them
Serves compassionate ones with the ten strengths
For countless endless millions of eons, {56}

11.70 "And if a second person who wishes for merit
Memorizes, during future times,
One verse from this way of the ultimate truth,
Then the previous person's merit will not even be a fraction of that. {57}

11.71 "This will be the supreme offering to the buddhas.
During the future dreadful times
Hearing one of these four-line verses
And memorizing it will be an offering to all the buddhas. {58}

11.72 "They will always obtain the best provisions.
They will always eat the best alms of the land.[527]
As the best senior heirs of the one with ten strengths,
They will for a long time make offerings to many jinas. {59}

11.73 "They will also see myself here on Vulture Peak Mountain.
And I, in buddha wisdom, will thus prophesy to them.
Also, after my passing away, there will be Maitreya,[528]
Who at that time will also prophesy to them. {60}

11.74 "Similarly, Buddha Amitāyus also
Has taught many other kinds of benefits:
'All will enter my Sukhāvatī,
And go to Abhirati and see Buddha Akṣobhya.'[529] {61} [F.43.a]

11.75 "For countless hundreds of thousands of eons
They will never have the fear of downfalls.
In this supreme practice of bodhisattva conduct
They will always experience happiness. {62}

11.76 "In that way it has been taught that this,
Which is preeminent, has the most excellent merit.
May I learn every single word,
And in future times be a keeper of this sūtra."[530] {63}

11.77 *Conclusion of the eleventh chapter, "Becoming a Keeper of the Sūtra."*

12. Chapter 12

THE TRAINING ACCORDING TO THE SAMĀDHI

12.1 “Young man, those are the qualities and benefits that bodhisattvas who know the nature of all phenomena will have. They will describe the true, excellent qualities of the tathāgatas. They will not falsely say that which is untrue about the tathāgatas. Why is that? It is because they know perfectly that nature, which is the nature through which a tathāgata comes to be.[531] They know the infinite qualities of a buddha. Why is that? Young man, the qualities of a buddha are infinite, inconceivable, beyond thought. They cannot be conceived or measured. Why is that? The mind, young man, is taught to be without a nature of its own,[532] to be without form.[533] Young man, that nature of the mind is also the nature of the qualities of a buddha. That nature of the qualities of a buddha is also the nature of the tathāgatas, and that is the nature of all phenomena.

12.2 “Young man, the bodhisattva mahāsattvas who know correctly that teaching on the nature of all the qualities are, young man, called bodhisattva mahāsattvas with profound comprehension. They are skilled in emancipation. They know perfectly emancipation from the three realms. They have perfect knowledge, do not teach that which is erroneous, and do not say that which is anything other than true. [F.43.b] Their conduct is in line with what they teach. They have no attachment to the three realms. They have transcended the three realms. They have transcended the level of desire, the level of form, the level of formlessness, the level of the kleśas, the level of names, and the level of language. They are skilled in the way of letters and words. They know freedom from letters.[534] They have mastered the inexpressible Dharma. They know letters. They are skilled in letters. They are skilled in the knowledge of the categories of letters and words. They are skilled in the knowledge of the detailed categories of letters and words. They are skilled in the knowledge of the categories of all the words[535] of the

Dharma. They are skilled in the knowledge of the detailed categories of all the words[536] of the Dharma. They are skilled in the knowledge[537] of the presentation of all the Dharma. They are endowed with the certainty of understanding, so that all the evil māras and all the devas in their entourages cannot overcome them."

12.3 At that time, when this Dharma teaching was given, ninety-eight times a hundred thousand million devas and human beings who had created the karma in previous lifetimes,[538] had accumulated[539] a trillion retentions,[540] were unobscured, and had insight into the Dharma, all attained patience.[541] The Bhagavān prophesied to them all that after four million, eight hundred thousand countless eons they would attain the highest, complete enlightenment of perfect buddhahood. He prophesied to each of them their separate names, their identical lifespans, and the individual buddha realms where they would attain the highest, complete enlightenment of perfect buddhahood.

It was said:

12.4 "The wise bodhisattvas who seek to attain
The highest, supreme enlightenment,
Who are skilled in meaning and the Dharma,
Practice the nature of phenomena. {1}

12.5 "They say nothing that is untrue
About the unique qualities of the buddhas.
The heroes, free of all doubt,
Know the nature of the jinas. {2}

12.6 "They know that all phenomena have but a single meaning,
And that is solely emptiness.
They do not have different meanings.
They become adept in that single meaning. {3}

12.7 "The wise know that they are without thought,
Are devoid of thought, and that there is no object. [F.44.a]
They have eliminated without remainder
Every conception of cessation and noncessation. {4}

12.8 "They do not see the one with ten strengths as form,
But see the lion of men as the dharmakāya.
Neither do they conceive of attributes
Because they have eliminated all error. {5}

12.9 "The qualities are inconceivable, beyond thought.
They have the nature of complete peace.

With this knowledge they thus see
The buddhas as the supreme among humans. {6}

12.10 “Just as they know their own conceptions to be,
Thus they direct their understanding of everything.
All phenomena have that nature,
Which is as completely pure as space.[542] {7}

12.11 “Nothing arises to their conceptual mind.
They know emancipation[543] from all phenomena.
They are liberated from the three realms
And they have no aspiration for them.[544] {8}

12.12 “They are those who see correctly and do not say
Anything to the contrary or any untrue words.
All the words that they speak
Come forth through the power of the jinas. {9}

12.13 “They transcend the level of desire,
And the levels of kleśas, form, and formlessness.
Their minds have no attachment to phenomena.
They practice with joy, benefiting beings. {10}

12.14 “They have transcended the level of words;
Their knowledge of language is obtained from its nature.
For however long they speak
They know those words have no basis. {11}

12.15 “There is no activity of conceptualization;
Incorrect views have completely ceased.
Their understanding is completely assured.
It has a stability like that of space. {12}

12.16 “Even though quintillions of māras
Come to disturb their mind,
They overcome all the māras
And do not fall under their power. {13}

12.17 “They have rejected the net of the māras.
They have pure, untroubled conduct.
They aspire to the bliss of dhyāna
And know the world to be empty. {14}

12.18 “Even though it is said the world is an aggregate,
They know it to be empty,

And that all phenomena are like space,
Without birth and without cessation. {15}

12.19 "They have forsaken the self, but not the conduct[545]
Or listening to the teaching of the one with ten strengths.[546] [F.44.b]
They have attained perfect conduct
And will be reborn wherever they pray to be. {16}

12.20 "They go to the buddha realms.
They see many millions of buddhas.
They have no desire for the deva realms
And they do not pray to be there. {17}

12.21 "While they are practicing the Dharma,
Their diligence does not waver for an instant.
They are highly praised by
The buddhas in the ten directions. {18}

12.22 "Therefore, young man, when you have received
This Dharma teaching of the samādhi,
Rejecting the profits of the intellect,
Teach this Dharma to the people. {19}

12.23 "One who wishes for the numerous qualities
Possessed by the self-arisen buddha
Should train in this goodness
And become a buddha with the ten strengths." {20}

12.24 *Conclusion of the twelfth chapter, "The Training According to the Samādhi."*

13. Chapter 13

THE TEACHING OF THE SAMĀDHI

13.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skilled in teaching this samādhi.

13.2 "Young man, what is the teaching of this samādhi? It is the true nature of all phenomena; it is equality; it is the absence of inequality; it is devoid of notions; it is devoid of concepts; it is devoid of creation; it is devoid of arising; it is devoid of production; it is devoid of cessation; it is the termination of notions, concepts, and assumptions; it is devoid of an object for the mind; it is devoid of a focus of the mind;[547] it is the termination of designations; it is the termination of concepts from analysis; it is the termination of desire, anger, and ignorance; it is without a limited or limitless focus of the mind; it is the termination of any focus of the mind; it is the knowledge of the nature of the skandhas, dhātus, and āyatanas; it is the state of accomplishing the field of activity that is the performance of the conduct of mindfulness, understanding, comprehension, conscience, and stability; it is the level of freedom from corruptions;[548] it is the level of peace; it is the termination of all conceptual elaboration; it is the training of all bodhisattvas; it is the field of activity of all tathāgatas; [F.45.a] and it is the perfection of all good qualities.

13.3 "Young man, that is what the teaching of samādhi is said to be. Bodhisattva mahāsattvas who are established in this teaching of samādhi become inseparable from samādhi—their minds become free of delusion, they become endowed with great compassion, and they accomplish the benefit of countless beings."

Thereupon the Bhagavān spoke these verses:

13.4 "The level of unequaled samādhi[549]

Is peaceful, subtle, and difficult to see.
All conceptions have been eliminated.
Therefore it is called *samādhi*. {1}

13.5 "There are no notions, there are no concepts,
There is nothing to be grasped, there is nothing to be shown,
And there is no object for the mind.
Therefore it is called *samādhi*. {2}

13.6 "When in a state of meditation
There is no pride concerning any phenomenon.
That very absence of pride—
That is what is called *samādhi*. {3}

13.7 "There does not exist[550] even an atom of phenomena.
That which is called 'an atom' does not exist.
There are no phenomena as objects for the mind.
Therefore it is called *samādhi*. {4}

13.8 " 'The mind has no object'
Is also itself a concept.
When there are no concepts of phenomena,
Then that is known as *samādhi*. {5}

13.9 "A word indicates a meaning.
That word is not a thing.
A word is like an echo,
Like the space of the sky. {6}

13.10 "These phenomena are not present;
There is no presence to be perceived.
The nonpresence is through the word 'presence.'
Its nature is that there is nothing to be found. {7}

13.11 "One says 'going' and 'passing away,'
But that 'going' does not exist.
Through the word 'going' there is the absence of going.
That is given the name samādhi. {8}

13.12 "Saying 'I am not meditating' is called pride.[551]
'I am meditating' is a second kind of pride.[552]
Practicing for enlightenment without pride,[553]
And attaining[554] the absence of pride is the highest enlightenment.[555] {9}

13.13 “This unequaled equality is the level of peace;[556]
It is śamatha and vipaśyanā,[557] devoid of attributes.
Relying upon this peace, the level of buddhahood,
Is engaging in the meditation[558] of samādhi. {10}

13.14 “It is not possible through words to enter
Into the understanding of the meaning. [F.45.b]
When all sounds and words are abandoned
There will be meditation without pride. {11}

13.15 “When there is the fire of the eon’s end in this world
That fire does not burn the supreme mountain in its center,
Just like space that has never been burned in the past,
Even though the fire burns for many hundreds of eons.[559] {12}

13.16 “The bodhisattvas who remain engaged
In this samādhi as it has been taught,
And know that phenomena are the same as space,
Will also not be burned by fire.[560] {13}

13.17 “If the buddha realm were burning
And in this samādhi they prayed
For the burning to completely cease,
Though the earth was destroyed it would be unchanged. {14}

13.18 “They will have infinite miraculous powers.
They will travel through the air unimpeded.
The bodhisattvas will have these qualities
By remaining in samādhi just as they have been taught. {15}

13.19 “Though one is born and though one dies,
There is no birth and there is no death.
For the one who understands that
This samādhi will not be difficult to attain. {16}

13.20 “The Lord of the World has taught
That there is no death and there is no birth.
Just as the Lord of the World knew that,
You should also know it through this samādhi. {17}

13.21 “Unstained by the world,
They have no attachment to worldly phenomena.
With a body free of impediment
They go to the buddha realms. {18}

13.22 “They constantly see in those realms
The perfect buddhas, the guides of the world.
They listen there to the Dharma
That is taught in the realms of the buddhas.[561] {19}

13.23 “They will never be in ignorance.
They will teach the essence of phenomena.
They always know the way of phenomena,
Which is composed[562] of the essence of phenomena. {20}

13.24 “Even though they teach for ten million eons,
Their confidence in speech will not decline.
They emanate many other bodhisattvas
Who have wisdom. {21}

13.25 “The emanated bodhisattvas
Travel from realm to realm.
They are seated, cross-legged,
Upon lotuses that have a thousand petals. {22}

13.26 “They teach the enlightenment of buddhahood,
Wonderful dhāraṇīs and sūtras, [F.46.a]
And ten million other sūtras,
While meditating peacefully in samādhi. {23}

13.27 “They establish in irreversibility
Countless multitudes of beings,
And teach the enlightenment of buddhahood
Without their confidence in speech ever declining. {24}

13.28 “They go to a pinnacled hall
That is adorned with jewels
And scatter aromatic
Flowers upon the guides. {25}

13.29 “They also sprinkle scented
Powders upon the guides.
They all make vast offerings
In order to attain enlightenment. {26}

13.30 “Those countless qualities
Are the refuge of the bodhisattvas.
When they are free of kleśas
They attain those miraculous powers. {27}

13.31 “Because the kleśas are not created
They are clear, pure, and bright.
The field of activity of the bodhisattvas
Is noncomposite and inviolate. {28}

13.32 “They have perfect peace, complete peace;
They have no kleśas, and they have no misery.[563]
They have no conceptualization, are free of conceptualization,
And have transcended conceptualization. {29}

13.33 “This characteristic of phenomena
Is beyond the scope of words.[564]
It is difficult[565] to know through language[566]
And therefore it is called *samādhi*. {30}

13.34 “It is unending; it is complete peace;
It is effortless, and it cannot be shown.
The field of activity of all the buddhas
Is the completely pure summit of the truth. {31}

13.35 “The training of all the buddhas
Is in the nature of all phenomena.
The perfect buddhas, having trained in it,
Have reached the perfection of qualities.[567] {32}

13.36 “Without any concepts of the past,
Of this side and the further side,
In that way all those buddhas
Have reached the perfection[568] of qualities. {33}

13.37 “Knowing the nature of phenomena
As having no coming or going,
They have reached the perfection
That is nonconceptual and effortless.” {34}

13.38 *Conclusion of the thirteenth chapter, “The Teaching of the Samādhi.”* [B5]

14. Chapter 14

THE BUDDHA'S SMILE

14.1 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.46.b] with palms placed together he bowed toward the Bhagavān and said to him,[569] "Bhagavān, it is marvelous that the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha has taught the equality that is the nature of all phenomena, which is the samādhi that all bodhisattvas train in.

14.2 "Bhagavān, it was thus, in this training, that the Bhagavān trained for a long time, and accomplished the highest, complete enlightenment of perfect buddhahood. Bhagavān, that gives me confidence to speak.[570] Sugata, it gives me confidence to speak."

14.3 The Bhagavān said, "Young man, if you think the time has come, be confident to speak."

Since the Bhagavān had granted the youth Candraprabha this opportunity, Candraprabha spoke the following verses of praise directly to the Bhagavān.

14.4 "You saw beings tormented by suffering,[571]
Constantly overpowered by desire and anger,
And developed the aspiration to attain enlightenment:
'May I become a buddha who liberates beings!' {1}

14.5 "Hero,[572] for many millions of eons, constantly,
You practiced generosity, self-restraint and self-control,
Patience, correct conduct, and similarly diligence,
And your acts of generosity were vast and infinite. {2}

14.6 "Without ever any sadness in your mind
You gave away your legs, arms, and even your life,
And similarly, without attachment you gave away

Gold, silver, sons, wives, and your kingdom. {3}

14.7 "Your conduct was stainless and pure.
You made a gift of yourself without ruining your conduct.
You controlled well your body, speech, and mind.
Sugata who has a self-restrained mind, I pay homage to you. {4}

14.8 "Delighting in patience, residing on the path of patience,
Even though your body was cut into pieces you were not angered;[573]
Through your meditation on love, milk flowed from you.
Marvelous Sugata, I pay homage to you. {5}

14.9 "You possess the strength of the ten strengths.
With wisdom free of attachment you know all phenomena. [F.47.a]
With compassion, Lord of Dharma, you benefit the world.
Through your kindness you wish to benefit beings. {6}

14.10 "You know emptiness and that there are no such beings,
And likewise you see that the world's beings have lost that path.
You have realized that the nature of phenomena is selfless
And that though you bring beings to liberation, there is no such liberation. {7}

14.11 "With discrimination you reject all carelessness.
You have conquered the infinite, powerful māras.
Enlightened at buddhahood, you have vast, infinite wisdom.
You teach the supreme Dharma of completely pure peace. {8}

14.12 "The sky with its moon and the stars may fall,
The earth with its mountains and towns may be destroyed,
The element of space may change into something else,
But you will never speak an untrue word. {9}

14.13 "You have seen the suffering of beings
Who take joy in the perception of objects.
You teach the profound peace, emptiness,
In which there is no perception of objects. {10}

14.14 "Great hero, you trained
For countless millions of eons
In the training of nonperception,
And so you are free of error. {11}

14.15 "Just as you have trained in the Dharma,
In that way you teach the Dharma.

Yours is not the level of foolish beings,
And neither is it the level of all the tīrthikas. {12}

14.16 "Those who have the conception of a self,
They are unwise beings who are in error.
You know that phenomena have no self,
And so you are free of any error. {13}

14.17 "You speak the truth, great hero;
You are established in the true Dharma.
Lord, you remain within truth, within veracity,
And you speak words that are true. {14}

14.18 "Your conduct has been true,
Just as you have prayed for.
You have the consequence of that true conduct
And you speak words that are true. {15}

14.19 "You have perfected true conduct.
You have trained in the summit of truth.
You have truly practiced with a true motivation.
I pay homage to you who have true wisdom. {16}

14.20 "There is no equal to your wisdom.
Your words of wisdom illuminate.
You have attained unique wisdom.
I pay homage to you who speak words of wisdom. {17}

14.21 "You have meditated on kindness
And become a friend to all beings. [F.47.b]
You are as unshakable as Sumeru.
You are completely stable and unwavering. {18}

14.22 "Teacher, your following is vast.
You have attracted these followers.
Sugata who has profound wisdom,
Make your voice resound within this assembly. {19}

14.23 "The voice of the Buddha is a lion's roar.
You walk with the gait of a lion.
You defeat all the tīrthikas
Like a lion defeats jackals. {20}

14.24 "Hero who subdues the unsubdued,
The unsubdued are subdued by you.

They become friends who are reliable,
Inseparable, and pleasant to be with. {21}

14.25 “You see the beings who are suffering
Because they maintain the view of a self.[574]
You teach the Dharma of no-self
In which there is neither like nor dislike. {22}

14.26 “The foolish who are untrained
Take up the wrong paths.
You show them the path
That the guides have followed. {23}

14.27 “Whoever holds to the concept of a self,
They will remain in suffering.
They do not know selflessness,
Within which there is no suffering. {24}

14.28 “You teach the Dharma with words that are without error.
Lord of the World, you make no error.
You are one who speaks words that are never incorrect.
I pay homage to you, who bring freedom from suffering. {25}

14.29 “In the sky there are many quintillions
Of devas, nāgas, and yakṣas.
They all feel joy in the Guide
When they hear the meaningful words of the Bhagavān. {26}

14.30 “Your words are mild, gentle, and pleasing,
Timely, melodious, appropriate, and beloved.
You have the countless qualities of speech
That benefit and bring liberation to many beings. {27}

14.31 “Countless hundreds of thousands of musical instruments
Are all played melodiously and simultaneously,
But the Sugata with one word eclipses them all
With his unique, divine, beloved voice.[575] {28}

14.32 “Avadavats[576] and flocks of birds[577] with beautiful songs,
With their beautiful songs that are pleasing to everyone—
All of the songs of these many flocks of birds[578]
Cannot equal a fraction of the Buddha’s speech. {29} [F.48.a]

14.33 “Deva maidens with beautiful voices
And with melodious music and songs,

And the sound of lutes, paṭaha[579] drums, bherī drums,[580] and conches,
Cannot equal a fraction of the Buddha's speech.[581] {i}

14.34 "The songs of cuckoos, parrots, and mynas,
Of cranes, peacocks, and kinnaras—
All these beautiful, melodious sounds
Cannot equal a fraction of the Buddha's speech.[582] {30}

14.35 "Delightful, melodious, beautiful, enjoyable,
Exquisite, peaceful voices singing praises—
All such voices singing simultaneously
Are not as delightful as the Tathāgata's perfect speech. {31}

14.36 "The light from all luminous beings,
From devas,[583] humans, kings, and asuras,[584]
And from all beings in the three existences,
Are eclipsed by one light ray from the Sugata. {32}

14.37 "The Sugata's body is like a blossomed flower
With the various adornments of all the special signs.
A pure and clear accomplishment of hundreds of merits,
The body of the Jina shines on the entire world. {33}

14.38 "The sound of conches and of paṇavas,[585]
And the sound of bherī drums[586] and kimpalas[587]—
All those beautiful and delightful sounds
Cannot equal a hundredth of the Buddha's voice. {34}

14.39 "The sounds of quintillions of musical instruments,
Clear and beautiful voices like those of the devas,[588]
And the delightful voices of male and female devas[589]
Cannot equal a hundredth of the Buddha's voice.[590] {35}

14.40 "Flocks of a multitude of birds—cranes, peacocks,
Shelducks, cuckoos, geese, and snipe—
May simultaneously sing their songs, but they
Cannot equal a hundredth of the Buddha's voice.[591] {36}

14.41 "The voices of nāgas, yakṣas, asuras, mahoragas,
Devendra,[592] Brahmā, and the lords of the devas—
All the lovely and beautiful voices in the three existences
Cannot equal a hundredth of the Buddha's voice. {37}

14.42 "The light of Brahmā and lords of the devas, [117]
The light of the sun and precious jewels,

The many different kinds of light—
All those lights are eclipsed by the brilliance of the Jina's light.[593] {38}

14.43 "Your body, speech, and mind are perfectly pure.
The purity of your wisdom is unstained by the three existences. [F.48.b]
Lord of men, you have the wealth of qualities, precious qualities.
Self-arisen one, through all your qualities, you are without equal." {39}

14.44 In that way the youth spoke those words with great joy,
Praising the one with ten strengths, the speaker of truth.
He said, "By offering to the measureless,[594] unquantifiable Buddha
May I also become a buddha like Śākyamuni!" {40}

14.45 Knowing his perfect conduct, the Sugata,
The Lord of humans, the one with wisdom free of attachment, smiled.
Maitreya, the senior son of the one with ten strengths, asked him,
"For what reason did the Guide smile? {41}

14.46 "The earth has shaken in six ways.
The devas and nāgas in the sky are filled with joy.
They are gazing at the Buddha with great delight and happiness.
I pray to the unconquerable Sugata that you elucidate this to them. {42}

14.47 "You have a supreme being's wisdom,
Which is not the level of the Bhagavān's śrāvakas.
You who have pure wisdom beyond examples, wise one,
Tell[595] us the entire reason, Jina, why you smiled.[596] {43}

14.48 "You are the Śākya lion, possessor of the ten strengths, the Guide,
The chief of humans, the one who has reached the perfection of wisdom.[597]
You have eliminated intractable desire, anger, and ignorance.
To you who shine with intense light, I ask this question: {44}

14.49 "Seeking the supreme, highest enlightenment,
You, the Guide, practiced for millions of eons
As numerous as the grains of sand in the Ganges.
For what reason did you show a smile? {45}

14.50 "Seeking the supreme, highest enlightenment,
You, the Teacher, gave away your arms and legs.
You gave away sons, wives, companions, and relations.
Sage, for what reason did you show a smile? {46}

14.51 "You gave away horses, elephants, and chariots,[598]
Slaves, jewels, silver, and pearls.[599]

When you practiced the sublime conduct
There were no jewels or wealth that you did not give away. {47}

14.52 “You have the supreme wisdom in the three existences.
You know the conduct of all beings. [F.49.a]
You are skilled in knowing their natures, minds, and aspirations.
For what reason did you smile? {48}

14.53 “Who made the offering to you, best of men?
For whom has vast merit been created?
Who has gained that excellent conduct?
Sage, for what reason did you smile? {49}

14.54 “The earth has shaken in six ways.
Millions of lotuses have appeared on the ground.[600]
They shine and have millions of excellent petals.
They are the color of gold, beautiful and delightful. {50}

14.55 “Present here are the heart sons of the Jina
Who show the greatest bodhisattva miracles.
Many[601] dharmabhāṇakas have gathered here.
Guide, I ask my question for their sake. {51}

14.56 “The sound of bherī drums,[602] conches, and gongs,[603]
Of quintillions of instruments has resounded.
That music was heard coming from the sky,
But compared to that the Sugata’s speech is inconceivable. {52}

14.57 “Many flocks of birds have gathered,
Cranes,[604] geese, avadavats,[605] and cuckoos.
They have sung their perfect, beautiful songs,
But they do not equal a fraction of the Buddha’s speech. {53}

14.58 “Who in the past with generosity, self-restraint, and self-control
Has served well for many millions of eons?
Who has made offerings to you, supreme among men?
For what reason did you smile? {54}

14.59 “Who in the past, having shown you the greatest veneration,
Asked you, supreme among men, the question,
‘How can I attain the enlightenment of buddhahood?’
For what reason did you smile? {55}

14.60 “Those with the ten strengths in the past,
The sugatas of the present and the future,

And you, supreme among men, know all.
Therefore for the benefit of beings I ask this question. {56}

14.61 "You know the thoughts in the minds of beings
And all beings' infinite ways of conduct;
You know the aspirations that humans have.
Therefore I ask this question to you, supreme among men. {57}

14.62 "Those who are practicing the supreme conduct,
Who are adept in causes, reasons, and discipline,
They ask, 'How does one attain the Buddha's wisdom?'
Therefore, supreme human, I ask this question. {58}

14.63 "There are those who meditate on the field of experience of those with the ten strengths:
The subtle Dharma that is difficult to perceive, [F.49.b]
And emptiness and peace that is unequaled and inconceivable.
For their sake, Guide, I ask you this question. {59}

14.64 "Those who meditate on love and compassion
For all the countless beings in the world,
Without their having the concept of beings—
Supreme human, for their sake I ask this question. {60}

14.65 "Those who have inconceivable, unequaled wisdom,
They are never known to have any grasping.
They have reached the perfection of the mind's field of activity.
Lord, it is for their sake that I ask this question. {61}

14.66 "You have reached the perfection of conduct and wisdom's qualities.
You have unequaled knowledge of the three times.
You will never make an error.
For what reason did you smile? {62}

14.67 "Śāriputra, Aniruddha, and Kolita,
And the other śrāvakas of the Sugata,
Do not have that wisdom.
It is the unsurpassable field of activity of the buddhas. {63}

14.68 "You have reached the perfection of power over all phenomena.
You have ascended through the practice of the training.
Guide, you have developed compassion.
You who know the ultimate truth, release your voice! {64}

14.69 "You have had, in the past for many millions of eons,

The goal of being the ultimate refuge and protector,
And have inquired, supreme human, with just that intention;
Guide, tell us the result of that today. {65}

14.70 “Yakṣas, rākṣasas, kumbhāṇḍas, and guhyakas
Are gazing upon the supreme among humans.
They are all respectful, their palms together in homage,
In order to listen to the elucidation from the great being. {66}

14.71 “Many bodhisattvas with miraculous powers
Have come from millions of buddha realms.
These senior sons, born form the minds of the sugatas,
Are all respectfully present, their palms together in homage. {67}

14.72 “Gandhahasti with millions of bodhisattvas
Has come into your presence from the east,
From the famous world of Akṣobhya’s realm
For this question, Lion of the Śākyas, supreme human. {68}

14.73 “Avalokiteśvara and Mahāsthāmaprāpta
Have come before you with millions of bodhisattvas
From the supreme realm of Sukhāvatī [F.50.a]
For this question, Lion of the Śākyas, supreme human. {69}

14.74 “In the past for many millions of eons
They have served countless sugatas
As numerous as the sand grains in all the oceans,
Seeking this supreme sublime wisdom. {70}

14.75 “Mañjughoṣa is present, his palms together in homage.
He has been praised and extolled by all the buddhas.
He has reached the perfection of all good qualities
And is renowned throughout the worlds in all directions. {71}

14.76 “They have practiced in millions of buddha realms.
It is very rare to see such beings.
They have the qualities of sons of the buddhas and excellent training,
And are all present, with their palms together respectfully in homage. {72}

14.77 “There is no one here other than worthy recipients.
That is what these wise ones[606] are like,
The holders of the Dharma treasures of all teachers.
Guide, release your gentle speech.[607] {73}

14.78 “The jinas, the guides, the supreme humans

Have never been seen to smile without a reason.
Grant us your supreme speech, which is like the beat of a drum.
What is the reason that we saw you smile? {74}

14.79 "The supreme beings resound like thunder,[608]
Geese, cuckoos, peacocks, and swans,[609]
And they emit the melodious music of the devas.
Liberator of beings, elucidate with your words. {75}

14.80 "You develop kindness, you increase joy,
You teach wisdom, you eliminate ignorance,
You realize the meaning, you expand wisdom,
And you have purified for quintillions of eons. {76}

14.81 "You have realized the nature of things with certainty,
You have taught the meaning in words that end suffering.
You have routed the teachings of all tīrthikas.
You meditate on emptiness, the absence of being, and the absence of a soul. {77}

14.82 "You are adorned by thousands of merits.
You have practiced with hundreds of thousands of buddhas,
Are praised by hundreds of thousands of devas,
And hundreds of thousands of Brahmās pay homage to you. {78}

14.83 "Yakṣas, rākṣasas, and kumbhāṇḍas have faith in you. [F.50.b]
You have liberated nāgas, mahoragas, and garuḍas.
You are constantly without any attachment.
Speak the words[610] that are the result of good actions. {79}

14.84 "All the jinas that have passed into nirvāṇa,
Those who will live in the future, and those now present,
You know them all without impediment.
Guide, you are sublime because of all your qualities. {80}

14.85 "This earth that supports beings, with its mountains
And oceans, has been shaken in six ways.
The devas have thrown down flowers from the sky.
There has arisen the beautiful aroma of the incense of the devas. {81}

14.86 "Desire, anger, and darkness of the mind have been completely eliminated.
Conduct has become completely pure and the mind has become completely pure.
There is delight in complete peace, emptiness, and the absence of attributes.

There is the sound of the lion's roar, the sound of the compassionate ones. {82}

14.87 "You have the confidence of speech, and great renown.
You have perfected wisdom, the wisdom of the jinas.
Compassionate one, there is no one like you in this world.
Tell us, for what reason did you smile? {83}

14.88 "The songs of peacocks, cuckoos, and avadavats,
And likewise the beautiful song of the partridge,[611]
All those pleasant sounds simultaneously
Do not equal a fraction of the Sugata's speech. {84}

14.89 "Bherī drums, mṛdaṅgas, and similarly paṇavas;
Conches, flutes, and similarly lutes:
The simultaneous sound of a thousand instruments
Does not equal a fraction of the Sugata's speech. {85}

14.90 "The divine, sublime sound of thousands of instruments
And the beautiful songs of deva maidens,
The excellent songs that bring delightful sounds to the mind,
Do not equal a fraction of the Sugata's speech. {86}

14.91 "With one sound you benefit the world
As it resounds to those with different aspirations,
Each person thinking, 'The Jina is speaking to me.'
For what reason did you smile? {87}

14.92 "The music of the devas and the music of the nāgas,
And also the melodious music of the kinnaras,
Are never able to pacify the kleśas.
The Buddha's speech always dispels the kleśas. {88}

14.93 "You create joy but not joy in desire.
You create love and not a mind of anger.
You create wisdom and not a mind of stupidity. [F.51.a]
The Buddha's speech eliminates all stains. {89}

14.94 "The sound of your voice does not go beyond your followers.
It cuts through everyone's hundreds of doubts.
It is never too quiet nor too loud.
The Sage's voice teaches everyone equally and easily. {90}

14.95 "This earth with its mountains and forests may perish,
And so may the waters of the ocean.

The moon and the sun may fall to the earth,
But the Jina's speech will never change. {91}

14.96 "Your voice has all the qualities of pure speech.
Your beautiful voice is a gentle lion's roar.
Compassionate one, you have the voice of Brahmā.
For what reason did you smile? {92}

14.97 "You know the minds and conduct
Of all the beings in the world,
Those in the past, the future, and the present.
Tell us the reason why you smiled. {93}

14.98 "All of the jinas, the compassionate ones,
They who have reached the perfection of power and wisdom,
The jinas whose faces are like stainless moons,
Have never smiled without a reason. {94}

14.99 "If for millions of eons one were to describe your unequaled qualities,
Which are as numerous as the sands of the Ganges,
One would not be able to describe them fully.
Teach us the reason why you smiled."[612] {95}

14.100 *Conclusion of the fourteenth chapter, "The Buddha's Smile."*

15. Chapter 15

THE ELUCIDATION OF THE BUDDHA'S SMILE

15.1 At that time the Bhagavān spoke these appropriate verses to Bodhisattva Maitreya:

15.2 "This youth, Candraprabha,
Has praised the Buddha with unequaled joy.
He described the unique superior qualities of the buddhas.
All the time he is reciting their praises.[613] {1}

15.3 "In this very city of Rājagṛha in the past
He has seen ten thousand million buddhas.
In the presence of all those jinas
He asked about this supreme samādhi of peace. {2}

15.4 "He has always been my son,
Practicing this supreme bodhisattva conduct.
He has always had the confidence of speech,
And always he has been practicing celibacy. {3} [F.51.b]

15.5 "In the very fearful future times
You, Ajita, will be my witness.[614]
Always remaining in a state of celibacy,
He will make this samādhi widespread. {4}

15.6 "Those who seek entry into this sublime samādhi,
Through that path will attain enlightenment.
He will be adopted by many millions of buddhas
And he will make supreme offerings to those guides. {5}

15.7 "I prophesy that, remaining in wisdom,
Candraprabha's conduct will be exceptional.

In the future times there will be no obstacle
To his celibacy or to his life. {6}

15.8 “He will know millions of buddhas as clearly
As five myrobalan plums in the palm of the hand.
And he will make offerings in the future to even more,
As numerous as sand grains in the Ganges. {7}

15.9 “Eight hundred million devas and nāgas,
And seven hundred billion yakṣas,
In future times will be zealous
And make offerings to the supreme among humans. {8}

15.10 “He will make offerings to the supreme human
And will practice this unsurpassable wisdom.
In a future time he will become a Lord of the World,
A jina by the name of Vimalaprabha.”[615] {9}

15.11 The young man was overjoyed
On hearing this prophecy about himself.
Candraprabha floated up to the height of seven palm trees
And remaining in the sky he made this declaration: {10}

15.12 “O Jina, you who teach the supreme Dharma,
You have the power of a lord of liberating wisdom.
You remain in the certainty of supreme wisdom
And cannot be defeated by adversaries. {11}

15.13 “You have abandoned attachment and reached liberation.
You have no attachment to existence, which is devoid of things.
You have no conceptualization whatsoever.
You have the wisdom of nonattachment toward the three existences. {12}

15.14 “You are unstained by any conceptualization.
You are free of all conceptualized views.
You have meditated perfectly on the path that has no location.
You cannot be defeated or hindered[616] by anyone. {13}

15.15 “You have no residence in the three realms.
You are free from the floods[617] and the knots.[618]
You have cut through the bondage of the creepers of craving.[619] [F.52.a]
You are free of existence and are devoid of existence. {14}

15.16 “You know the nonexistence that is the nature of phenomena.
You make understood in words that which cannot be described.

Just as the lion destroys the jackal,
You defeat the unwise tīrthikas. {15}

15.17 "I have obtained today the highest treasure,
The treasure of the Dharma taught by the Sugata.
I am freed from falling into any of the lower existences.
I will never have doubts that you are my guide. {16}

15.18 "He placed upon my head his hand,
Which was shining, beautiful, the color of gold.
He gave me the consecration to be a supreme leader of humans,
With the world and its devas as witnesses." {17}

15.19 *Conclusion of the fifteenth chapter, "The Elucidation of the Buddha's Smile."*

16. Chapter 16

THE PAST

16.1 The Bhagavān then said to the youth Candraprabha, "Young man, bodhisattva mahāsattvas thus wish to liberate all beings from all the suffering of existence. They wish to establish beings in the noble, unsurpassable bliss and joy of samādhi. Therefore they should hear this king of samādhis, *the revealed equality of the nature of all phenomena*, obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

16.2 "Why is that? Young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, causes one to transcend all lower existence and be freed from all illness.

16.3 "Young man, when bodhisattva mahāsattvas hear this king of samādhis, *the revealed equality of the nature of all phenomena*, obtain it, and meditate on it, then, young man, [F.52.b] those bodhisattva mahāsattvas liberate all beings from all the sufferings of existence. They will establish them in the noble, unsurpassable bliss and joy of samādhi, this samādhi will be quickly attained, and the highest, complete enlightenment of perfect buddhahood will be quickly attained."[620]

16.4 Thereupon the Bhagavān, in order to teach this meaning to Candraprabha, repeated what he had previously said by explaining it in the following verses.

16.5 "I remember that, as I was practicing in the past,
In the teaching of Sugata Siṃhadhvaja
There was a wise bhikṣu, a dharmabhāṇaka
Whose name was Brahmadatta. {1}

16.6 "At that time I was Prince Mati.
I was tormented by the pain of an illness.

The dharmabhāṇaka Brahmadatta
Became my teacher at that time. {2}

16.7 “More than five hundred physicians
Diligently sought to cure that illness,
But they were unable to cure me of my disease.
Everyone in my family was in suffering. {3}

16.8 “The bhikṣu heard about my illness,
And he came to me and asked about it.
Brahmadatta felt great pity for me,
And he taught me this supreme samādhi. {4}

16.9 “When I had heard this sublime samādhi
I experienced a noble, nonworldly joy.
I understood the essential nature of phenomena
And at that time I was healed of my disease. {5}

16.10 “That wise dharmabhāṇaka bhikṣu was Dīpaṃkara
While he was practicing bodhisattva conduct,
And I was Prince Mati, who was freed from illness
Through the wisdom of the samādhi. {6}

16.11 “Therefore, young man, in the future
Remember past declines like that.
Tolerate the bad things the foolish will say
And keep and recite[621] this samādhi. {7}

16.12 “In future time, there will be many bhikṣus
Who will be covetous,[622] malicious, and without restraint.[623]
They will enjoy bad actions and be attached to alms bowls and robes,
And they will reject completely this samādhi. {8} [F.53.a]

16.13 “They will be unstable, distracted by their senses, and envious,
Attached to families[624] and desiring gain.
They will always be engaged in familiarity with them
And they will reject completely[625] this samādhi. {9}

16.14 “They will strike with their hands and feet.
They will always engage in fun and play.
They will embrace each other and hold hands,
And will do other kinds of laypeople’s activities.[626] {10}

16.15 “They will have the signs of inappropriate activity.
They will always desire the daughters of others.[627]

They will be excited and captivated by bodies,
And roam through the villages, towns, and regions. {11}

16.16 "They will always be engaged in eating and drinking,
And similarly in dance, song, and music.
They will always be dedicated to buying and selling.
Attached to drinking, they will cast aside their shame. {12}

16.17 "They will carry letters, engaging in inappropriate activity,
And likewise discard correct conduct and the pure path.[628]
They will break the rules through dwelling with families,
And having broken them continue engaging in incorrect conduct. {13}[629]

16.18 "They will be fraudulent with weights and measures,
Always engaging in actions that the buddhas have rejected.
Through doing those actions that are sinful and defiled,
They will have bad karma and will go to the lower realms. {14}

16.19 "They will enter homelessness, forsaking home,
Conches, gold and jewels, and great wealth;
But having entered homelessness within the Buddha's teaching,
They will continually engage in bad actions. {15}

16.20 "They will see wealth and grain as essential.
They will be attached to dairy cows,[630] cattle, and carriages.
These people who do not follow the training,
Why will they have shaved their heads? {16}

16.21 "In the past I practiced bodhisattva conduct,
Which was extremely difficult, for thousands of eons.
I did so seeking this samādhi of peace,
But they will laugh when they hear of it. {17}

16.22 "For a long time they will lie and will not be celibate.
Always enjoying what is harmful, they will descend to the lower realms.
They will hold up the banner of celibacy,
But will have bad conduct and what they teach will not be the Dharma. {18}

16.23 "They will be divided against each other.
They will yearn for that which is acquired inappropriately.
They will say unpleasant things to each other,
And when they die they will go to the level of the lower existences. {19}
[F.53.b]

16.24 "It will be hard to find among a hundred, a thousand,[631]

One who has the power of patience.
Therefore there will be many who are deeply involved in quarreling.
They will explain elaborately, having rejected patience. {20}

16.25 "They will say the words, 'I am a bodhisattva,'
And those words will spread in every direction.
They will become conceited[632] through their arrogant, false words,[633]
But how can there be enlightenment for someone whose conduct has gone astray? {21}

16.26 "I have never heard of, nor have I seen,
Someone whose motivation is not pure
And who has no patience for these phenomena,
Attaining enlightenment after discarding the Dharma. {22}

16.27 "It is through fear and anxiety they will have abandoned their homes
And held firmly to the homeless life.
But having acute desires they will proceed toward destruction,
Forsaking the way of the supreme humans. {23}[634]

16.28 "They will have inferior wisdom and be devoid of good qualities,
And they will always be criticizing the supreme yāna.
They will always be talking about the hundreds of faults
Of that in which they have taken refuge. {24}[635]

16.29 "Many will have entered homelessness because they had no livelihood.
They will have no wish at all for the enlightenment of buddhahood.
Those foolish ones will maintain the view of a self
And become afraid when they hear of emptiness. {25}

16.30 "They will quarrel with each other[636]
And develop intractable evil malice.
They will say unpleasant things to each other
And find great joy in having done bad things. {26}

16.31 "Those who have correct conduct will have good qualities.
They will always remain loving and be skilled in patience.
They will be perfectly gentle, kind, and controlled—
Yet they will be the ones despised at that time. {27}

16.32 "Those who have wicked minds,
Who are dreadful, and accomplish terrible, very low actions,
Those whose conduct is not that of the Dharma and who enjoy fighting:
They will have offerings made to them at that time. {28}

16.33 “I declare this, I know this.
Young man, if you have faith in me,
Remember this teaching by the Sugata
And never depend on those others. {29}

16.34 “They will have strong desire and strong anger.
They will have strong ignorance and be conceited and arrogant.
They will have unrestrained bodies and unrestrained speech
And unrestrained minds, and will descend to the lower existences. {30}
[F.54.a]

16.35 “I have recited the praises of those qualities
But the bhikṣus will not practice these qualities.
Enlightenment is not attained by mere words.
For one who is dedicated to practice, enlightenment will not be difficult to attain.” {31}

16.36 *Conclusion of the sixteenth chapter, “The Past.”*

17. Chapter 17

THE ENTRANCEWAY TO THE SAMĀDHI THAT IS TAUGHT BY MANY BUDDHAS

17.1 When the Bhagavān had finished speaking, the bodhisattva mahāsattva Maitreya, who was seated there, in his mind recited this verse to the Bhagavān.[637]

17.2 "I am going, Tathāgata,[638] to the king of mountains,
Gṛdhrakūṭa, which is always the residence of the buddhas.
When I have gone there, lamp of the world,[639]
I will make inconceivable offerings to you." {i}

17.3 The Bhagavān knew the thoughts that were in the bodhisattva mahāsattva Maitreya's mind, and from his own mind sent this verse to the bodhisattva mahāsattva Maitreya:

17.4 "Go, Ajita, you who have conquered the māras,[640]
To the king of mountains where jinas reside.
There you will quickly accomplish
A great unsurpassable benefit for beings." {ii}

17.5 So the bodhisattva mahāsattva Maitreya, having received in his mind that verse from the Bhagavān, paid homage to the Bhagavān in his mind and, again in his mind, circumambulated him three times. He then left the assembly and went to Gṛdhrakūṭa, the king of mountains, which has been the residence of countless buddhas, as numerous as the grains of sand in the ocean, and where there is a great caitya.

17.6 The moment he arrived there, for the enjoyment of the Bhagavān, he magically transformed the king of mountains to become level and vast, without any tree stumps, thorns, stones, pebbles, or gravel, and with a surrounding wall made of the seven jewels. The ground was composed of

countless shining sapphire jewels and was adorned by divine adornments and jewels, all of them beyond compare, and beautified by an array of innumerable, different kinds of jewels. All the area was decorated by the clothing of Tuṣita devas, [F.54.b] pervaded by the aroma of incense from a variety of censers, adorned by garlands and wreaths, scattered with various flowers; it resounded with the sound of divine music, was filled with erect and fluttering banners and flags, and over it canopies were suspended.

17.7 In the center of this area a divine lion throne made from the seven jewels was emanated. It was draped in cloth that was not woven, and covered with divine clothing from Tuṣita that was as soft and pleasant to the touch as down. A central awning hung above, and there were two red cushions placed upon it. It was a yojana wide and a yojana high.

17.8 Its beautiful footstool, made of Jambu River gold, transcended that of humans and devas. It was covered with a net of strings of pearls, and it was draped in divine, precious cottons.

17.9 Strung upon the lion throne were strings of divine, precious bells from which came clear, beautiful, gentle sounds. In all directions there were great shining jewels. And there was emanated a precious, vast parasol, with a handle made of a great, precious jewel of stainless beryl.

17.10 The bodhisattva mahāsattva Maitreya now emanated an inconceivable, adorning array of various jewels on Gṛdhrakūṭa, the king of mountains, and in its entire environs. Then, in an instant, he returned to the home of the youth Candraprabha.

17.11 Once he was back there, in his mind he paid homage to the Bhagavān, and in his mind circumambulated him three times. He then sat on his seat.

It was said:

17.12 He manifested the mountain as a divine, vast place
With excellent, beautiful jewel flagstones—
Inconceivable, divine, formed from the mind—
And he placed in the center a precious lion throne. {iii}

17.13 Jinaputra Ajita also manifested
A divine, splendid parasol that emitted delightful sounds
With great shining jewels all around,
And a handle of pure, beautiful beryl. {iv}

17.14 Maitreya, the hero, having emanated
A variety of jewels on the mountain,
And a precious seat that was a krośa in size, [F.55.a]
In one instant returned to the house.[641] {v}

17.15 Then the Bhagavān taught the Dharma to the great assembly that was like an ocean. He inspired them, he filled them with joy, and he guided them. Then he rose from his seat and departed. And with the miraculous power of a buddha he emerged through Rājagṛha's gate of the hot springs and proceeded toward Gṛdhrakūṭa, the king of mountains. When he arrived he went to the site created by Maitreya, and having arrived there he sat upon the great lion throne that Maitreya had manifested.[642]

17.16 He was encircled by the assembly of bhikṣus, and the saṅgha of bodhisattvas gazed upon him from the front. The devas, nāgas, yakṣas, gandharvas, asuras, rishis, garuḍas, kinnaras, mahoragas, humans, and nonhumans paid homage to him. Within the ocean-like assembly, he taught the Dharma.

17.17 Then the youth Candraprabha arrived together with a hundred thousand quintillion beings, and many millions of bodhisattva mahāsattvas who had come from other worlds. They were holding flowers, incense, and garlands; playing musical instruments and percussion; holding parasols, banners, and divine flags; and holding great garlands as offerings.

17.18 In order to make this offering to the Bhagavān they left the great city of Rājagṛha through the gateway of peace,[643] and went to Gṛdhrakūṭa, to the Bhagavān. They bowed down their heads to the Bhagavān's feet, circumambulated him three times, made a great offering to him of flowers, incense, perfume, garlands, ointments, powders, clothes, food, parasols, banners, and flags, playing music and percussion, and then they sat down in one place. In order to ask about the Dharma they sat in that place with veneration and with respect while the youth Candraprabha, kneeling on his right knee, [F.55.b] with palms placed together, bowed toward the Bhagavān[644] and said to him, "If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha."

17.19 The Bhagavān addressed the youth Candraprabha, saying, "Young man, the Bhagavān will always give you the opportunity. Ask whatever question you wish to the Tathāgata, the arhat, the perfectly enlightened Buddha."

17.20 The Bhagavān having given him this opportunity, the young man Candraprabha asked, "Bhagavān, it is through possessing what qualities that bodhisattva mahāsattvas attain the samādhi, *the revealed equality of the nature of all phenomena*?"

The Bhagavān replied to Candraprabha, "Young man, if bodhisattva mahāsattvas possess four qualities, they will attain the samādhi, *the revealed equality of the nature of all phenomena*.

17.21 “What are those four qualities? Young man, one is that bodhisattva mahāsattvas are calm, and pleasant company. They have self-restraint, and have attained a level of self-restraint such that when others abuse them or insult them, they will be patient with the abuse and the insults that are spoken, for it is their nature to have endurance; they have the view of karma, have overcome pride, and their desire is for the Dharma. Young man, if bodhisattva mahāsattvas have this first quality, they will attain this samādhi.[645]

17.22 “Another, young man, is that bodhisattva mahāsattvas have correct conduct. They have pure conduct, conduct that is not impaired, conduct that is free of faults, conduct that is unshakable, conduct that is unstained, conduct that has not declined, conduct that is unattached, [F.56.a] conduct that is inviolate, conduct that is beyond conceptualization, conduct that is praised by the āryas, and conduct that is praised by the wise. Young man, if bodhisattva mahāsattvas have these two qualities, they will attain this samādhi.[646]

17.23 “Another, young man, is that bodhisattva mahāsattvas are frightened of the three realms. They are terrified of them, saddened by them,[647] do not value them, take no delight in them,[648] and have no attachment or clinging to them.[649] Because they are distressed by the three realms they are dedicated to the thought, ‘I shall deliver other beings from their suffering, to somewhere other than the three realms!’ and they thus proceed to the highest, complete enlightenment of perfect buddhahood. Young man, bodhisattva mahāsattvas who have these three qualities will attain this samādhi.[650]

17.24 “Moreover, young man, bodhisattva mahāsattvas have faith.[651] They insatiably seek the Dharma. They listen to many teachings. They have confidence. They long for the Dharma. They are devoted to the Dharma. They are not devoted to obtaining material gain or honors. They are not devoted to attaining success through knowledge. They think first of what will benefit others, and they teach and explain extensively to others the Dharma that they have received. They have no desire for material gain through their reputation. They think, ‘If these beings can hear this Dharma then they will proceed irreversibly to the highest, complete enlightenment of perfect buddhahood.’[652] Young man, bodhisattva mahāsattvas who have these four qualities will attain this samādhi.

17.25 “Young man, bodhisattva mahāsattvas who have these four qualities will attain the samādhi, *the revealed equality of the nature of all phenomena*, and they will quickly attain the highest, complete enlightenment of perfect buddhahood.

17.26 “Young man, the samādhi has been taught through this Dharma discourse by many buddhas, has been commended by many buddhas, [F.56.b] has been explained by many buddhas, and has been praised[653] by many buddhas.

17.27 “Young man, I have entered homelessness in the presence of many buddha bhagavāns. I heard extensively from them this samādhi, *the revealed equality of the nature of all phenomena*. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with unadulterated meditation, promulgated it,[654] and made it widely known to others.”[655]

17.28 Thereupon the Bhagavān taught extensively in verse what he had previously said about the samādhi doorway taught by many buddhas.

17.29 “I remember countless, innumerable eons ago
There was a jina named Svarāṅgaghoṣa.
Tathāgata Svarāṅgaghoṣa
Had a lifespan of six thousand years. {1}

17.30 “After him there was a buddha,
A supreme man named Jñāneśvara.
Jñāneśvara, highest of humans,
Had a lifespan of twelve thousand years. {2}

17.31 “After Jñāneśvara there was a buddha,
A jina who was named Tejeśvara.
Tejeśvara, highest of humans,
Had a lifespan of sixty-seven thousand years. {3}

17.32 “After Tejeśvara there was a buddha,
A jina who was named Matīśvara.
Matīśvara, highest of humans,
Had a lifespan of ten million years. {4}

17.33 “After Matīśvara there was a buddha,
A jina who was named Brahmeśvara.
Brahmeśvara, highest of humans,
Had a lifespan of fourteen thousand years.[656] {5}

17.34 “After Brahmeśvara there was a buddha,
A jina who was named Agnīśvara.[657]
Agnīśvara, highest of humans,
Had a lifespan of seventy-six thousand years. {6}

17.35 “After Agnīśvara there was a buddha,

A jina who was named Brahmānana.
Brahmānana, highest of humans,
Had a lifespan of seven days. {7}

17.36 "After Brahmānana there was a buddha, [F.57.a]
A jina who was named Gaṇeśvara.
Gaṇeśvara, highest of humans,
Had a lifespan of a full ten million years.[658] {8}

17.37 "After Gaṇeśvara there was a buddha,
A jina who was named Ghoṣeśvara.
Ghoṣeśvara, highest of humans,
Had a lifespan of ninety million years. {9}

17.38 "After Ghoṣeśvara there was a buddha,
A jina who was named Ghoṣānana.
Ghoṣānana, highest of humans,
Had a lifespan of a hundred million years. {10}

17.39 "After Ghoṣānana there was a buddha,
A jina who was named Candrānana.
Candrānana, highest of humans,
Had a lifespan of one day.[659] {11}

17.40 "After Candrānana there was a buddha,
A jina who was named Sūryānana.
Sūryānana, highest of humans,
Had a lifespan of eighteen thousand years. {12}

17.41 "After Sūryānana there was a buddha,
Another jina who was named Brahmānana.
Brahmānana, highest of humans, [DP.138]
Had a lifespan of twenty thousand years.[660] {13}

17.42 "After Brahmānana there was a buddha,
A jina who was named Brahmaśrava.
Brahmaśrava, highest of humans,
Had a lifespan of eighteen thousand years. {14}

17.43 "In one eon these buddhas appeared
Among two hundred guides of the world.
Listen as I shall proclaim the names
Of these invincible tathāgatas:[661] {15}

17.44 "Anantaghoṣa and Vighuṣṭaghoṣa,

Vighuṣṭatejas and Vighuṣṭaśabda,
Svarāvighuṣṭa and Svarārcita,
Svarāṅgaśūra and Svarāṅgaśabda, {16}

17.45 “Jñānābala and Jñānaviśeṣaga,
Jñānābhibhū and Jñānasamudgata,
Jñānārcimat and Jñānābhyudgata,
Vighuṣṭajñāna and likewise Jñānaśūra, {17}

17.46 “Brahmābala, Brahmavasu, Subrahma,
Brahmādeva[662] and similarly Brahmaghoṣa,
Brahmeśvara, Brahmanarendranetra, [F.57.b]
Brahmasvarāṅga, Brahmadatta,[663] {18}

17.47 “Tejobala, Tejavati, Sutejas,
Tejeśvara and Tejasamudrata,
Tejovibhu and Tejaviniścita,
Tejasvarendra and Suvighuṣṭatejas, {19}

17.48 “Bhīṣmabala, Bhīṣmamati, Subhīṣma,
Bhīṣmānana and Bhīṣmasamudgata,
Bhīṣmārci, Bhīṣmottara, and Bhīṣmaghoṣa—
These jinas were guides of the world. {20}

17.49 “Gambhīraghoṣa and Śiridhāraṇa,
Viśuddhaghoṣeśvara, Śuddhaghoṣa,[664]
Anantaghoṣa, Suvimuktaghoṣa,
Mārabala[665] and Māravitrāsana, {21}

17.50 “Sunetra, Śuddhānana, Netraśuddha,
Viśuddhanetra and Anantanetra,
Samantanetra and Vighuṣṭanetra,
Netrābhibhu, Netrānindita, {22}

17.51 “Dāntottara, Dānta, Sudāntacitta,
Sudānta, Śāntendriya, Śāntamānasa,
Śāntottara, Śāntaśirin, Praśānta,
Śāntīyapāraṃgata and Śāntiśūra, {23}

17.52 “Sthitottara, Śānta, Sudāntacitta,
Sudānta, Śāntendriya, Śāntamānasa,
Śāntottara, Śāntaśriyajvalanta,
Śānta, Praśānteśvara, Śāntiśūra,[666] {24}

17.53 “Gaṇendra, Gaṇamukhya, and Gaṇeśvara,

Gaṇābhibhu, Gaṇivara, Śuddhajñānin,
Mahāgaṇendra and Gaṇendraśūra,
And also Gaṇivarapramocaka, {25}

17.54 "Dharmadhvaja and similarly Dharmaketu,
Dharmottara, Dharmasvabhāvodgata,
Dharmabala and Sudharmaśūra,
And Svabhāvadharmottaraniścita. {26}

17.55 "Also there were eight hundred million with the same name
Of Svabhāvadharmottaraniścita.
These are the guides that appeared in two eons.
I made offerings to them for the sake of enlightenment. {27}

17.56 "Whoever hears the name of those jinas,
Svabhāvadharmottaraniścita,
And having heard it remembers that renowned name, [F.58.a]
They will quickly attain this samādhi." {28} [B6]

17.57 Then the Bhagavān, through many verses, taught extensively to the youth Candraprabha the samādhi entranceway accomplished by many buddhas in the past.[667]

17.58 "After inconceivable, countless eons
Following these buddhas,
There was a buddha named Narendraghoṣa,
To whom humans and devas made offerings. {29}

17.59 "Tathāgata Narendraghoṣa
Lived for seventy-six thousand years,
And three billion śrāvakas
Gathered for his first assembly. {30}

17.60 "At that time he had a shining saṅgha
Of those who had the six higher cognitions, the three knowledges,
Subdued senses, great powers, great miracles,
The cessation of outflows, and who were in their last bodies. {31}

17.61 "There was a saṅgha of bodhisattvas
Who numbered eight thousand quintillion.
They had profound understanding, fearlessness,[668]
Great powers, and great miracles. {32}

17.62 "They had attained the higher cognitions, eloquence,
And they had realized emptiness in everything.

They miraculously went to millions of realms
And to even more, as numerous as the sands of the Ganges. {33}

17.63 “They came into the presence of that jina
And addressed questions to that supreme human.
They were accomplished in the sūtras and skilled in definitions.
They were shining and moved upon the earth. {34}

17.64 “They performed bodhisattva conduct for the benefit of beings.
They were powerful sons of the Sugata.
They performed no bad actions through desire,
And toward them even the devas developed aspirations. {35}

17.65 “They had no longings and were detached from the realms of existence.
They were in meditation, the field of experience of remaining in dhyāna.
They had certainty in the true meaning, and were fearless.
They maintained celibacy and were free of defilement. {36}

17.66 “They had the confident eloquence of unceasing speech.
They were skilled in the meaning of the words and the teaching of definitions.
They were the sons of the Buddha who taught everywhere,
And they perfectly possessed good karma. {37}

17.67 “They maintained superior conduct throughout an infinity of eons; [F.58.b]
They were always praised and extolled by the guides.
They taught the words and meaning of liberation.
They had perfectly pure conduct free of kleśas. {38}

17.68 “They were as unstained as a lotus by water.
They were liberated from the three realms, and were vigilant.
They were unstained by the eight worldly concerns.
They had pure bodies and pure actions. {39}

17.69 “They had contentment, great power, and few desires.
They were free of grasping and were established in buddha qualities.
They were a refuge and friend for all classes of beings.
They considered practice, not words, as the essence. {40}

17.70 “Wherever they dwelt, there they taught others.
They were adopted by all the buddhas.
They were trustworthy holders of the treasure of the jinas.
They were terrified of the entire three realms.[669] {41}

17.71 “Their minds were at peace, they always had the conduct of protectors,

And they were blessed by the guides of the world.
They taught ten thousand million sūtras,
And the buddhas praised their teachings. {42}

17.72 “They had forsaken all worldly words.[670]
They aspired to emptiness and taught the ultimate.
They were like an ocean of good qualities; there was no end to their being praised.
Their learning was vast; they were wise and endowed with knowledge. {43}

17.73 “If a young man were to recite their praises
Continuously for many millions of eons
He would have only uttered a small amount,
Like a drop of water from an ocean. {44}

17.74 “At that time Narendraghoṣa
Taught this samādhi of peace, which is difficult to see.
This universe of a thousand million worlds
Was filled with devas and nāgas. {45}

17.75 “When he taught this samādhi of peace
The ground shook in six ways.
Devas and humans as numerous as the Ganges sands
Became irreversible within the buddha’s wisdom. {46}

17.76 “There was a human king, a sovereign
Named Śirībala, who was very powerful.
He had five hundred sons
Who were handsome and attractive to the sight. {47}

17.77 “The king had a harem
Of eighty thousand million women.
The king had daughters [F.59.a]
Who numbered a full four hundred billion. {48}

17.78 “He took the eight poṣadha vows
On the full moon day of the Kārtika month,
And with the eighty thousand million others
He came before the Lord of the World. {49}

17.79 “The king bowed down to the feet of the supreme human
And sat down before the Jina.
The supreme human knew the king’s aspiration
And he taught this samādhi. {50}

17.80 “When the king had heard this samādhi
He abandoned his kingdom as if it were spittle.
He renounced his beloved family and kinsmen
And entered homelessness in that jina’s teaching. {51}

17.81 “His five hundred sons entered homelessness,
And also his harem and his daughters,
And also his other relatives,
Numbering seventy-five quintillion. {52}

17.82 “Having entered homelessness along with his children and wives,
He kept to the station of acquiring alms food[671]
And steadfastly wandered in this way for eight years.
While remaining[672] in wandering his life came to an end. {53}

17.83 “His life having ended, that preeminent king,[673]
Being always perfectly focused on a samādhi mind,
Was reborn into a king’s family,
Appearing miraculously, unstained by a womb. {54}

17.84 “Dṛḍhabala was his father’s name.
And his mother’s name was Mahāmatī.
As soon as he was born, the prince asked,
‘Is the Lord of the World present? {55}

17.85 “ ‘The Lord of the World, who knows my mind,
Taught to me the samādhi of peace. [143]
It has no causal factors, is free of causal factors,
And is the one teaching for beings in existence. {56}

17.86 “ ‘It is the seal of the nature of all phenomena.
It is the transmission of a quintillion sūtras.
It is the unsurpassable wealth of the bodhisattvas.
Does the Jina teach this samādhi? {57}

17.87 “ ‘It is the purity of the body, the purity of speech,
The purity of the mind, and the purity of view.
It transcends all objects of the mind.
Does the Jina teach this samādhi? {58}

17.88 “ ‘The result of this Dharma teaching is imperishable.
It is the meditation of the supreme eightfold path.
It is the sharp wisdom of the congregation of the tathāgatas. [F.59.b]
It is entering truth and constant knowledge of the Dharma.[674] {59}

17.89 " 'It is understanding the skandhas, the equality of the dhātus,
And the complete elimination of the āyatanas.
It is the direct perception of birthlessness.
Does the Jina teach this samādhi? {60}

17.90 " 'It is discernment, the wisdom that enters peace.[675]
It is the knowledge of the different categories of all letters.
It is transcending focusing upon the material.
Does the Jina teach this samādhi? {61}

17.91 " 'It is the comprehension of all sounds, and the attainment of joy.
It is the enjoyment of praising the sugatas.
It is the kindness and honesty that is the way of the āryas.
Does the Jina teach this samādhi? {62}

17.92 " 'It is being pleasant and never frowning.
It is being friendly and gentle with a smiling face.
It is being first to speak on seeing beings.
Does the Jina teach this samādhi? {63}

17.93 " 'It is being without laziness and respecting the gurus.
It is being reverential, paying homage, and being pleasant to see.
It is being content with whatever arises, and virtuous.
Does the Jina teach this samādhi? {64}

17.94 " 'It is having a pure livelihood and dwelling in solitary places.[676]
It is maintaining the disciplines of mendicancy with no loss of mindfulness.
It is being adept in the āyatanas and in the dhātus.
Does the Jina teach this samādhi? {65}

17.95 " 'It is skill in the āyatanas, and the knowledge of the higher cognitions;
It is the elimination of the kleśas, and the level of self-subjugation.
It is the termination[677] of all the multitudes of mantras.[678]
Does the Jina teach this samādhi? {66}

17.96 " 'It transcends all the states of being in existence.
It is remembering previous lives and having no doubt in the Dharma.
It is aspiring to the Dharma and seeking to hear it.
Does the Jina teach this samādhi?[679] {67}

17.97 " 'It is a special attainment, being always engaged in meditation.
It is the knowledge of downfalls and remaining in emancipation.[680]
It is the elimination of propensities through remaining in that emancipation.
Does the Jina teach this samādhi?[681] {68}

17.98 “ ‘It is the attainment of the perfection of sharp wisdom.
It is being as unwavering and unshakable as a mountain.
It is the dhāraṇī entranceway that has the characteristic of irreversibility.
Does the Jina teach this samādhi? {69}

17.99 “ ‘It is always longing for good qualities. [F.60.a]
It is always[682] avoiding bad qualities.
It is never going to the side of the kleśas.
Does the Jina teach this samādhi? {70}

17.100 “ ‘The one who is wise in mastering[683] all training,
The one who has mastered remaining in samādhi,
The one who inspires beings through knowing their thoughts
Teaches the Dharma for the supreme enlightenment of buddhahood. {71}

17.101 “ ‘It is unique knowledge, the knowledge of births.
It is infinite knowledge, completely perfect knowledge.
It is the knowledge of the transition between all existences.
Does the Jina teach this samādhi? {72}

17.102 “ ‘Abandoning home, aspiring to mendicancy,
Finding no joy in the three realms, having no grasping,
And rejoicing in controlling the mind:
The supreme human teaches that Dharma. {73}

17.103 “ ‘Having no attachment for phenomena,
Always grasping the supreme Dharma,
And having a stable aspiration for the ripening of karma:
The supreme human teaches that Dharma. {74}

17.104 “ ‘Skill in the vinaya, knowledge of the ripening of karma,
The pacification of conflict and quarrels,
Freedom from discord, the level that is free of quarrels:
The supreme human teaches that Dharma. {75}

17.105 “ ‘Having complete patience, never having anger,
Always having skill and certainty in the Dharma,
Distinguishing between words and having the insight of wisdom:
Having developed compassion, he teaches that Dharma. {76}

17.106 “ ‘He has taught the knowledge of the past, knowledge of the future,
The equality of the three times in the teaching of the sugatas,
And the cessation of the three aspects of an action:
That is what the Jina, the Lord of the Dharma, teaches. {77}

17.107 “ ‘The mind’s perfect stability and one-pointedness,
The body’s perfect stability as on the level of the āryas,
And at all times guarding the conduct of a mendicant:
That is the Dharma that the sage, the preeminent human, teaches. {78}

17.108 “ ‘A pleasing sense of modesty and self-respect,
Speaking appropriate words, knowledge of the world,
The origination of phenomena, and the nature of beings:
He teaches that Dharma of the supreme, perfect enlightenment. {79}

17.109 “ ‘Benefiting and having a sense of modesty,
Abhorring the wickedness of the mind, [F.60.b]
Never abandoning the mendicant’s discipline, and begging for alms:
That is the Dharma that the supreme human teaches. {80}

17.110 “ ‘Always maintaining a sense of modesty and self-respect,
Speaking reverently to the guru and rising to greet him,
Having overcome pride from the beginning:
That is what the Jina, the Lord of the Dharma, teaches. {81}

17.111 “ ‘That which arises from the mind is the goodness of the mind;
There is wisdom’s discrimination, and thus realization,
And the region of ignorance is always avoided:
He teaches that Dharma of supreme, perfect enlightenment. {82}

17.112 “ ‘There is understanding of the mind, the knowledge of words,
Being established in definitions, with certainty of meanings,
And all that is meaningless[684] is always avoided:
That is what the Jina, the Lord of the Dharma, teaches. {83}

17.113 “ ‘Always associating with good persons
And always avoiding bad persons,
And always being attracted to and delighting in the Jina:
That is the supreme Dharma that the Jina teaches. {84}

17.114 “ ‘The description of designations and appellations,[685]
The continual avoidance of the suffering of saṃsāra,
And indifference to whether there is gain or no gain:
That is the supreme Dharma that the Jina teaches. {85}

17.115 “ ‘There is no amazement if honors are gained,
There is equanimity when there are no honors,
And there is never pride when there are praises:
This is nature of the teaching that benefits the world. {86}

17.116 “ ‘All abuse and disgrace is endured,
There is no association with any householder,
And there is no mingling with homeless mendicants:[686]
That is what the Jina, the Lord of the Dharma, teaches. {87}

17.117 “ ‘Remaining in the Buddha’s scope of conduct,
Rejecting all that is not that conduct,
And having perfect conduct and a well-controlled mind:
That is the way of the Dharma that the Sugata teaches. {88}

17.118 “ ‘Always rejecting the dharma of the foolish,
Rejecting all that disgraces the family of the Buddha,
Always protecting the teaching of the Buddha:
That is what the Jina, the Lord of the Dharma, teaches. {89}

17.119 “ ‘Speaking little, pleasantly, and articulately,
Speaking good and gentle words to others,
Subjugating adversaries through the Dharma:
That is the nature of the Jina’s teaching. {90}

17.120 “ ‘Arriving at the right time, and not the wrong time, [F.61.a]
Never depending on any ordinary being,
Not being saddened on encountering suffering:
That is the nature of the Jina’s teaching. {91}

17.121 “ ‘When seeing the poor, bringing them wealth;
When seeing those with bad conduct, feeling compassion;
Always teaching those things that are beneficial:
That is the nature of the Jina’s teaching. {92}

17.122 “ ‘Benefiting beings through the Dharma,
Always giving away worldly material things,
Never accumulating, never amassing:
That is the nature of the Jina’s teaching. {93}

17.123 “ ‘Praising correct conduct and condemning bad conduct,
Being free of dishonesty and relying on those with correct conduct,
Giving away one’s possessions and not relying on wealth:
That is the nature of the Jina’s teaching. {94}

17.124 “ ‘Providing for the guru with a higher motivation,
Doing all that he has told one to do,
Never ceasing from serving the dharmabhāṇaka:
That is the nature of the Jina’s teaching. {95}

17.125 “ ‘Always being respectful and delighted,
Remaining continually in a peaceful view,
Always being sure of one’s past conduct:
That is the nature of the Jina’s teaching. {96}

17.126 “ ‘Always following those with correct conduct,
With skillful methods shunning[687] concepts,
Repelling identification and the characteristics of things:
That is the nature of the Jina’s teaching. {97}

17.127 “ ‘Being skilled in the words produced within the sūtras,
Having certainty in the words that teach the truth,
The manifestation of the wisdom of liberation:
That is the nature of the Jina’s teaching. {98}

17.128 “ ‘Speaking words that are never contradictory,
Skillful in the certainty of what is taught,[688]
And using words that will not be doubted:
That is the nature of the Jina’s teaching.[689] {i}

17.129 “ ‘Always relying on the Dharma of emptiness,
Maintaining fearlessly the power of correct conduct,
And applying equality through remaining in samādhi:
That is the nature of the Jina’s teaching. {99}

17.130 “ ‘Not wishing to attain intellectual knowledge,
Keeping the mind free from hypocrisy,
And rejecting the creation of any view:
That is the nature of the Jina’s teaching. {100} [F.61.b]

17.131 “ ‘Supreme confidence in speech and sublime retention,
The limitless radiance of wisdom,
And correct eloquence with the power of mantra:
That is the nature of the Jina’s teaching. {101}

17.132 “ ‘Meditation on the path through this doorway of correct conduct,[690]
Excellent practice, instruction, and conduct,[691]
And teaching that follows practicing the teaching:[692]
That is the nature of the Jina’s teaching. {102}

17.133 “ ‘The appropriate patience that is praised by the buddhas,
The maintenance of patience that avoids bad actions,
And eliminating ignorance by being established in knowledge:
That is the nature of the Jina’s teaching. {103}

17.134 “ ‘The level of yoga[693] that is based upon wisdom,
The mastery of yoga through entering enlightenment,
The continual reliance on good beings:
That is the nature of the Jina’s teaching. {104}

17.135 “ ‘It is the constant avoidance of unrestrained practitioners,[694]
It is the level of buddhahood taught by tathāgatas,
And it is rejoiced in by all who are wise:
That is the nature of the Jina’s teaching. {105}

17.136 “ ‘It is rejected by the foolish and ignorant.
It is not the level[695] of the numerous śrāvakas,[696]
And it is always obtained by the bodhisattvas:
That is the nature of the Jina’s teaching. {106}

17.137 “ ‘It is realized[697] by the tathāgatas.
It is offered to and honored by the devas.
It is rejoiced in by a hundred billion Brahmās.
Is the Jina teaching this samādhi? {107}

17.138 “ ‘Thousands of nāgas always pay homage to it,
And so do garuḍas, yakṣas, and kinnaras.
It is the supreme enlightenment taught by the Jina.
Is the Jina teaching this samādhi? {108}

17.139 “ ‘It is always obtained by those who are wise.
It is the perfect attainment of the best, supreme wealth.
It is the supreme nonmaterial medicine of wisdom.
Is the Jina teaching this samādhi? {109}

17.140 “ ‘It is wisdom’s treasure of unceasing eloquence.
Ten million sūtras are contained within it.
It is accurate knowledge, the complete knowledge of the three realms.
Is the Jina teaching this samādhi? {110}

17.141 “ ‘It is a boat that crosses to the other shore,
It is a ship that crosses a great river, [F.62.a]
And it increases fame and garlands of praises
For those to whom this samādhi of peace is taught. {111}

17.142 “ ‘Those who teach this samādhi of peace
Are praised by all the tathāgatas,
Extolled by the chiefs among humans,
And unceasingly commended by bodhisattvas. {112}

17.143 “ ‘It is the teaching of love to end bad actions.
It is the level of compassion’s equanimity.
It is the comfort of the greatly famed ones[698]
For the ones to whom this samādhi is taught. {113}

17.144 “ ‘It is the practice of the teaching of the lion’s roar.
It originates from the supreme wisdom of buddhahood.
It is the seal of the nature of all phenomena.
This is the samādhi taught by the guides. {114}

17.145 “ ‘It brings the attainment of omniscient wisdom,
It is the conduct of those established in enlightenment,
And it also terrifies the army of the māras.
This is the samādhi of peace taught by the Jina. {115}

17.146 “ ‘This knowledge[699] is the protection that is based in the Dharma.
It is the supreme protection in the midst of enemies.
It is the subjugation of adversaries through the Dharma:
This is the samādhi of peace taught by the Jina.[700] {116}

17.147 “ ‘This is the teaching of the level of eloquence.
It is the strengths, the liberations, and likewise the powers,
And it is the eighteen unique qualities of a buddha:
That is the practice of this samādhi, this peace. {117}

17.148 “ ‘It is seeking the ten strengths,
It is the omen of the coming of buddha wisdom,
It is the buddhadharma taught by the supreme being,
And it is the teaching that compassionately benefits the world. {118}

17.149 “ ‘It is possessed by the sons of the buddhas.
It is the path taught for those who seek enlightenment.
It is rejoiced in by the offspring of the sugatas
When they hear this samādhi of peace that is difficult to see. {119}

17.150 “ ‘It is the complete wisdom of buddhahood.
It is what the wise bodhisattva seeks.
One with a pure mind, clear and unblemished,[701]
Practices the peace of this samādhi. {120}

17.151 “ ‘One who has a pure body like that of the jinas,
Who has the knowledge of liberation, the vision of liberation,
And who is never afflicted by the bondage of desire,
Practices this excellent samādhi. {121} [F.62.b]

17.152 “ ‘One who is not on the level of anger and is free of ignorance,
In whom wisdom has arisen[702] and who seeks liberation,[703]
In whom knowledge has developed and ignorance is destroyed,
Practices the peace of this samādhi. {122}

17.153 “ ‘This samādhi of peace is taught to the meditator
For whom liberation is central, and is fulfilled by this teaching.
The one with the sight of the faultless buddhas
Practices the peace of this samādhi. {123}

17.154 “ ‘The clairvoyance that reveals many realms,
The miraculous powers that reveal infinite buddhas,
And dhāraṇī is also not difficult to attain
For the one who practices this samādhi. {124}

17.155 “ ‘The senses are pacified in this state of enlightenment.
There is the revelation of infinite blessings,
And subtle, vast, and pure wisdom
For the one who practices this samādhi. {125}

17.156 “ ‘For the one who has not heard this samādhi of peace,
Practice without self-restraint will bring no realization,
And as all the words will have been subverted,
No understanding will be possible from speech. {126}

17.157 “ ‘This is known by wise bodhisattvas
Just as taught by the Lord of Dharma.
There is faultless realization of peace
For the one who practices this samādhi. {127}

17.158 “ ‘For the one who practices this samādhi
With diligent application, having possession of it,
Constantly serving it, and perfectly keeping it,
There will be cessation of suffering and the end of rebirth. {128}

17.159 “ ‘It has been taught that all phenomena are birthless,
As are all the existences of beings.
Is the Jina teaching this samādhi
Of the greatly famous, supremely wise buddhas?’ {129}

17.160 “A full eighty-eight trillion beings
Heard these verses recited by the prince,
Attained the patience that corresponded to those words,
And were established in irreversible progress toward buddha wisdom. {130}

17.161 “Dṛḍhabala said to the prince,
‘The Lord of the World is still present.
I have a question for you, my son:
Where did you hear of this samādhi?’ {131}

17.162 “The prince said to the king, ‘Listen! [F.63.a]
During one eon I have seen
A quintillion buddhas, honored them all,
And asked them for this samādhi of peace. {132}

17.163 “ ‘And for another ninety-four[704] eons,
And for a thousand quintillion eons,
I remember all my births wherever they were,
And I was never born from a womb. {133}

17.164 “ ‘Then I meditated upon this samādhi.
I listened correctly to the teaching of those jinas.
Having heard it I had longing for what had been described.
Free from uncertainty I embraced enlightenment. {134}

17.165 “ ‘I questioned whatever bhikṣus
Had understood this samādhi.
I venerated them respectfully
As if they were benefactors of the world. {135}

17.166 “ ‘When I received even one verse from them
I practiced that teaching properly
And considered them to be teachers,
Venerating them with the respect shown to buddhas. {136}

17.167 “ ‘Whenever someone questioned me
About my understanding of this samādhi,
Even in dreams I had no doubts
That I would become a jina, a guide of the world. {137}

17.168 “ ‘I respectfully attended
To senior, middle, and junior bhikṣus.
With that respect my renown increased,
As did my merit, fame, and qualities.[705] {138}

17.169 “ ‘I had no desire for conflict or quarrels.
At that time, I had few desires.
Those who do bad actions are reborn in certain existences.
Those who do good actions are reborn in other existences. {139}

17.170 “ ‘One hears unpleasant words from those
Who, without restraint, act inappropriately.
At that time I became the lord of my own actions.
The karma that is created is never lost. {140}

17.171 “ ‘I did not at that time become absorbed in anger.
I maintained the power of patience, which is praised by the buddhas.
The guides have always praised patience;
Attaining enlightenment is not difficult for those who practice patience. {141}

17.172 “ ‘I continually had correct conduct
And established others in correct conduct.
I always spoke the praises of correct conduct, [F.63.b]
And what I spoke at that time was praiseworthy. {142}

17.173 “ ‘I was always speaking the praises of solitude.
I always maintained correct conduct.
I established others in the poṣadha vows
And I introduced them to enlightenment. {143}

17.174 “ ‘I established them in celibacy,
I introduced them to the meaning of the Dharma,
And I awoke them to the path to enlightenment,
For which they had endless devotion.[706] {144}

17.175 “ ‘I remember an eon in the past
When there was the jina Svarāṅgaghoṣa.[707]
I took a vow in his presence
To have the power of patience at all times. {145}

17.176 “ ‘I remained faithful to that vow
For eight hundred and forty million years.
Although Māra reviled and abused me,
My mind remained unshakable. {146}

17.177 “ ‘Māra put me to the test,
And discovered my love and patience to be enduring.
And with faith[708] he bowed down to my feet,
And I established five hundred beings on the path to supreme enlightenment. {147}

17.178 “ ‘At all times I was free of avarice
And always praised generosity.

I became wealthy, possessing many riches
And was a benefactor in times of famine. {148}

17.179 " 'I pay homage to any monks
Who possess this samādhi,
Who recite it and teach it.
They all become supreme men. {149}

17.180 " 'Because of that unsurpassable karma
I saw many buddhas, many lords of the world.
I entered into homelessness in the teachings of those jinas
And I always became a wise dharmabhāṇaka. {150}

17.181 " 'I was always engaged in the discipline of a mendicant.
I always remained in the solitude of forests.
I never gave the appearance of spirituality in order to obtain food.
I was content with whatever I obtained. {151}

17.182 " 'At all times I was free of envy.
I had no attachment to a family.
Attachment to family causes envy.
Without envy I remained in the pleasant forests. {152}

17.183 " 'At all times I had loving-kindness. [F.64.a]
When I was abused I did not become angry.
As I was always kind, the garland of fame
Of my compassion spread in the four directions. {153}

17.184 " 'I was always content, with few desires.
I was dedicated to mendicancy in solitary places.
I never abandoned begging for alms.
I remained unwaveringly committed to mendicancy. {154}

17.185 " 'I always had faith and belief.
I always had great belief in the Buddha's teaching.
I obtained many benefits from having belief.
I became attractive with faultless faculties. {155}

17.186 " 'I practiced whatever I taught.
I always valued practice above all else.
As I valued practice above all else,
Devas and nāgas believed in me and honored me. {156}

17.187 " 'There are also numerous other qualities,
Other than these that I have described.

They should always be trained in by the wise ones
Who wish for the enlightenment of buddhahood. {157}

17.188 " 'I remember the greatest number of hardships
That I practiced through numerous eons,[709]
So numerous[710] I am unable to describe them.[711]
I will now go[712] into the presence of the Sugata.' {158}

17.189 "That wise bodhisattva with sharp wisdom
At that moment attained the five higher cognitions.
Through miraculous power he came before the Jina,
Accompanied by eight hundred million beings. {159}

17.190 "Dṛḍhabala was extremely pleased,
And, accompanied by one billion six hundred million beings,
He came into the presence of the Buddha,
Bowed down to his feet, and sat before him. {160}

17.191 "Knowing the aspiration of that king,
The Lord of humans taught this samādhi.
When the king had heard that samādhi
He renounced his kingdom and entered homelessness. {161}

17.192 "Homeless, he meditated on this samādhi,
And he recited it and taught it.
After sixty eons had passed
He became a jina named Padmottara. {162}

17.193 "The one billion six hundred million beings
Who had come with the king into the presence of the Jina
Also heard this samādhi, [F.64.b]
And with the highest joy they entered homelessness. {163}

17.194 "Homeless, they possessed this samādhi,
And recited it and taught it.
After six trillion eons had passed
They all reached supreme enlightenment in the same eon. {164}

17.195 "They all had the name Anantajñānanottara.
They were buddhas to whom devas and humans made offerings.
Each of those supreme humans liberated as many beings
As there are grains of sand in the Ganges. {165}

17.196 "I was King Śirībala.[713]
The practitioners of this supreme bodhisattva conduct,

Those who were my five hundred sons,
Are these guardians of the Dharma. {166}

17.197 "The one who was my mother
Was Māyādevī[714] in this time.
My four hundred billion daughters
All entered nirvāṇa.[715] {166b}

17.198 "The king who was named Dṛḍhabala,
The powerful cakravartin with many treasures,
Became King Śuddhodana[716] in this age,
And has been my father in various lifetimes.[717] {166c}

17.199 "Thus have I for ten billion eons
Exercised diligence that is free of laziness.
The pure yearning for this samādhi
Brings the accomplishment of supreme enlightenment. {167}

17.200 "Therefore, young man, those bodhisattvas
Who wish to meditate[718] on this samādhi
Should exercise diligence, regardless of risks to their lives,
And always follow, young man, my example." {168}

17.201 *Conclusion of the seventeenth chapter, "The Entranceway to the Samādhi That Is Taught by Many Buddhas."*[719]

18. Chapter 18

THE ENTRUSTMENT OF THE SAMĀDHI

18.1 The Bhagavān said to the youth Candraprabha, "Young man, in that way know that there are four beneficial qualities possessed by bodhisattva mahāsattvas who obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, and make it widely known to others.

18.2 "What are those four beneficial qualities? They will be unsurpassable in merit, they will be undefeatable by opponents, they will have unlimited wisdom, and they will have unending confidence of speech.

18.3 Young man, you should know[720] that bodhisattva mahāsattvas [F.65.a] who obtain this samādhi, study it, keep it, read it out loud, disseminate it, teach it, chant it, and make it widely known to others will possess these four beneficial qualities."

The Bhagavān then recited these verses:

18.4 "Throughout time they will be
Unsurpassable in merit
Through attaining this samādhi of peace.
That is the range of activity of all the buddhas. {1}

18.5 "Throughout time these heroes
Will be protected by merit,
Practicing supreme, pure,
Unique bodhisattva conduct. {2}

18.6 "There will be no adversary
Whatsoever who can harm them.
They will, throughout time,
Be in the care of the buddhas. {3}

18.7 "Throughout time their wisdom
Will be immeasurable.

Their confidence will be eternal
Through their possessing this state of peace. {4}

18.8 "They will have an eternally unsurpassable accumulation of merit.
They will have most excellent bodhisattva conduct.
They will not be attacked by adversaries,
Having come into possession of this samādhi of supreme peace. {5}

18.9 "They will have vast and sharp wisdom
And thus will have eternal confidence and pure sight.
Those wise ones will always have
The power of memory and the power of retention. {6}

18.10 "The meaningful words that they teach
Will be most beautiful to the minds of the wise.
Many beings with wisdom will know
This supreme peaceful samādhi that is taught. {7}

18.11 "They will obtain perfect, excellent Dharma robes,
Bedding, invitations, and hard and soft food.
The ones who possess this supreme samādhi of peace
Will be very youthful and handsome. {8}

18.12 "They will see many buddhas, lords of worlds,
And make unequaled offerings to those guides.
In seeking this supreme samādhi of peace
They will encounter no impediment. {9}

18.13 "They will be in the presence of the lords of worlds
And made happy by hundreds of beautiful verses. [F.65.b]
Having gained this supreme samādhi of peace
They will never experience decline. {10}

18.14 "A Lord of the World will be present before them
With the beautiful primary and secondary signs of the body.
Having gained this supreme samādhi of peace
There will be no decline in their wisdom. {11}

18.15 "They will never be disheartened.
They will always be wealthy and never poor.
Having gained this supreme samādhi of peace
There will be no attachment in their mind. {12}

18.16 "They will never have an unfavorable existence.
They will be world rulers, cakravartin kings.

Having gained this supreme samādhi of peace
Their kingdoms will always be happy. {13}

18.17 "They will have vast wisdom free of uncertainty
Through unceasing teachings for hundreds of eons.
Having heard this samādhi, this level of peace,
Constant, they will follow whatever has been taught. {14}

18.18 "Though one were to describe the benefits of the ten strengths
Throughout countless, endless millions of eons,
One would not have spoken of even a fraction of them.
It would be like taking a drop of water from the ocean." {15}

18.19 At that time the young man, with great joy,
Stood up and paid homage with his palms together.
Joyfully standing before the one with the ten strengths
He uttered these inspired words: {16}

18.20 "Inconceivable great hero,
Lord of the World, illuminator,
These benefits have been taught to me
By you, the Lord of humans. {17}

18.21 "Compassionate one who wishes to bring benefit,
Great hero, pray tell me,
Who, in the future,
Will listen to this samādhi?" {18}

18.22 The one with a voice like the avadavat's song,
The Teacher who had taught this to him,
The Bhagavān, who had unimpeded wisdom,
Answered him with these words: {19}

18.23 "Listen, young man, and I will explain
That which is the highest practice.
Those who follow the Dharma
Will be the ones who listens to this sūtra. {20}

18.24 "They will make offerings to the lords of humans;
They will seek the wisdom of buddhahood.
Developing a loving mind,
They will listen to this sūtra. {21} [F.66.a]

18.25 "Those who have the qualities of mendicancy[721]
And the qualities of austerity,[722]

And who maintain this practice,
Will be ones who listen to this sūtra. {22}

18.26 “They will not listen to this sūtra
When it is in the hands of those whose acts are evil,
Nor of those who have lost their correct conduct
Regarding the teaching of the lords of worlds. {23}

18.27 “They will hear it when in the hands
Of the celibates, the heroes,
Those who have a mind free of craving
And who have been consecrated by the buddhas. {24}

18.28 “In future times they will hear
This sūtra when it is in the hands
Of those who have served the buddhas,
The lords of the world, in the past. {25}

18.29 “Those who in previous lifetimes
Have been tīrthikas
Will experience no joy
When they hear this sūtra. {26}

18.30 “Those who have entered homelessness
In my teaching in order to have a livelihood
Will be under the power of gain and honor,
And they will criticize each other. {27}

18.31 “Many bhikṣus with unrestrained senses,
Who covet the wives of others,
Who wish for gain and have poor conduct,
Will have no faith in this sūtra. {28}

18.32 “Those who do not intend to attain
Merit for buddhahood or to attain dhyāna,
And who maintain the conception of a self,
Will have no faith in this sūtra. {29}

18.33 “In future times there will be those
Who are intent on the result of worldly dhyānas.
They will eat the alms food of arhats
And criticize the enlightenment of buddhahood. {30}

18.34 “One who rejects this sūtra
Will have greater bad karma

Than someone who destroys
All the caityas in this Jambudvīpa. {31}

18.35 "One who rejects this sūtra
Will have greater bad karma
Than someone who kills as many arhats
As there are grains of sand in the Ganges. {32}

18.36 "Who among you has the fortitude
To teach this sūtra
In the dreadful future time
When the Dharma is ruined?"[723] {33}

18.37 The young man stood up, weeping,
And at that time spoke to the Jina.
This heart-born son of the Buddha
Roared thus this lion's roar: {34} [F.66.b]

18.38 "In the dreadful time in future
When the Buddha has passed away,
Without concern for my life or body
I will spread this sūtra widely. {35}

18.39 "I will endure
The false talk of fools
And, Guide, I will undergo
Their abuse and threats. {36}

18.40 "I shall cleanse myself of whatever bad actions
I have done in the past
And any maliciousness
Toward other bodhisattvas." {37}

18.41 The Buddha, who was the color of gold,
Placed his hand upon Candraprabha's head.
The Tathāgata, who had a gentle voice,
The Teacher, then said to him, {38}

18.42 "I give you my blessing.
Young man, in the future
There will be no obstacle to your celibacy
Nor will there be to your life." {39}

18.43 Eight hundred dharmabhāṇakas
Who were present stood up and said,

"In future times we also
Will be holders of this sūtra." {40}

18.44 Eight hundred million
Devas, nāgas, and yakṣas stood up,
And another six trillion,
And said to the guide of the world, {41}

18.45 "Guide, in future times
We will protect
These bhikṣus who
Stood up today." {42}

18.46 When this sūtra was taught,
Through the blessing of the Teacher,
Buddha realms shook, in numbers
Equal to the Ganges sands. {43}

18.47 The Lord of the World sent
To all those shaken buddha realms
Emanations of the Buddha
Who taught the Dharma there. {44}

18.48 In each of those realms
Countless millions of beings
Were established in the wisdom of buddhahood
When they had heard that Dharma. {45}

18.49 In those buddha realms
Nine hundred million devas[724]
Developed the aspiration to enlightenment
And scattered flowers on the Buddha. {46}

18.50 The Lord of men prophesied that
After eight hundred million eons
They would all, within the same eon,
Become guides of the world.[725] {47}

18.51 Bhikṣus and bhikṣuṇīs,
Upāsakas and upāsikās— [F.67.a]
Seven hundred and sixty million beings—
All heard this sūtra. {48}

18.52 The Lord of humans[726] prophesied
That they would see as many guides of the world

As there are grains of sand in the Ganges
While practicing bodhisattva conduct. {49}

18.53 "They will make offerings to them all,
Seeking the wisdom of enlightenment,
And here and there they will hear
This unsurpassable sūtra. {50}

18.54 "They will make unsurpassable offerings
To Buddha Maitreya.
They will possess the highest Dharma
And they will go to Sukhāvatī. {52}[727]

18.55 "There they will make offerings
To the stainless buddha,
The Tathāgata Amitāyus,
For the sake of supreme enlightenment. {53}

18.56 "Having heard this unsurpassable sūtra
They will not go in future
To the lower existences
For seventy-three[728] countless eons. {54}

18.57 "Those who in future times
Listen to this unsurpassable sūtra,
And keep it and read it,[729]
Will all be honoring[730] me. {55}

18.58 "I make this declaration[731]
To all those who are standing before me.
I bestow this enlightenment gained[732] with difficulty." {56}

18.59 *Conclusion of the eighteenth chapter, "The Entrustment of the Samādhi."*

19. Chapter 19

THE TEACHING OF THE INCONCEIVABLE DHARMA OF THE BUDDHA

19.1 The Bhagavān said to the youth Candraprabha, "Young man, in that way bodhisattva mahāsattvas, having heard the inconceivable and measureless benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*, through wishing not to be fearful, wishing not to be terrified, and not to be gripped by terror, will become learned in the teaching of the inconceivable Dharma of the Buddha. Aspire to the inconceivable Dharma of the Buddha. Be wise in asking questions about the inconceivable Dharma of the Buddha. Be wise in seeking the inconceivable Dharma of the Buddha. Do not be fearful, do not be terrified, and do not be gripped by terror on hearing the inconceivable Dharma of the Buddha." [F.67.b]

19.2 The youth Candraprabha placed his palms together, bowed toward the Bhagavān, and asked him, "Bhagavān, in this way how do bodhisattva mahāsattvas aspire to the inconceivable Dharma of the Buddha, become wise in asking questions about the inconceivable Dharma of the Buddha, become wise in seeking the inconceivable Dharma of the Buddha, and not be fearful, not be terrified, and not be gripped by terror on hearing the inconceivable Dharma of the Buddha?"

19.3 The Bhagavān replied to the youth Candraprabha, "Those bodhisattva mahāsattvas who listen to and hear this samādhi, *the revealed equality of the nature of all phenomena*, and obtain it, understand it, keep it, read it out loud, disseminate it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others, will become wise in the teaching of the inconceivable Dharma of the Buddha. They will aspire to the inconceivable Dharma of the Buddha, they will become wise in asking questions about the inconceivable Dharma of the Buddha, and will not be fearful, will not be terrified, and will not be gripped by terror on hearing the inconceivable Dharma of the Buddha."[733]

19.4 "After the youth Candraprabha had been taught by the Bhagavān these words on accomplishing the benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*, he again heard from the Bhagavān countless, innumerable verses[734] describing the benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*; and it was at that time that the youth Candraprabha attained this king of samādhis, *the revealed equality of the nature of all phenomena*.[735]

19.5 Innumerable, countless bodhisattva mahāsattvas attained the great, higher cognitions. [F.68.a] Countless beings also developed the motivation that is directed toward great compassion.

19.6 This universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe. There fell a great rain of divine incense. Devas and their sons gathered in order to listen to the Dharma. High in the sky they heard the innumerable verses on the benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*. All the devas and their sons felt pleased, delighted, thrilled, joyous, happy, and glad, and they emitted cries of joy[736] and laughter. They let fall a great rain of divine flowers of various kinds. They played many thousands of trillions of divine musical instruments. And they proclaimed the following words together as one voice:

19.7 "Aho![737] We have obtained something that is excellent to obtain. We have heard the innumerable verses on the benefits of the qualities from the Bhagavān. Bhagavān, just as the bodhisattva mahāsattva, the youth Candraprabha, attained this samādhi, *the revealed equality of the nature of all phenomena*, we also, Bhagavān, will all together at the same time attain this samādhi, *the revealed equality of the nature of all phenomena*." [F.68.b]

19.8 At the time when the Bhagavān was teaching the Dharma on Vulture Peak Mountain to the assembly that was like an ocean, the gandharva[738] Pañcaśikha, in order to honor and serve him, descended from the sky accompanied by the sound of five hundred musical instruments, and remained before the Bhagavān.

19.9 The gandharva Pañcaśikha thought, "Just as I[739] render service and honor in Sudharma before the devas of Trāyastriṃśa and Śakra, the lord of the devas, by singing them songs, in that same way I shall sing in order to make

an offering to the god of gods, the Tathāgata, the arhat, the perfectly enlightened Buddha."

19.10 Then the gandharva Pañcaśikha stood up before the Bhagavān holding a lute, the body of which was made of beryl. He was accompanied by the music[740] of five hundred other gandharvas[741] holding musical instruments.

19.11 The Bhagavān thought, "I shall perform a miracle so that the youth Candraprabha will attain skill in the realization of the inconceivable Dharma of the Buddha, so that he will not waver from the samādhi, *the revealed equality of the nature of all phenomena*, and so that I may manifest the gandharva Pañcaśikha's skill in singing and playing the lute."

19.12 Then the Bhagavān performed that miracle, and through the power of the Buddha the five hundred instruments were played excellently. From that excellent playing there came the sound of the inconceivable meaning, which was united[742] with the true nature. And these verses of the realization of the inconceivable Dharma of the Buddha were sung:[743]

19.13 "Within the breadth of one hair there are as many buddhas
As the number of grains of sand in the Ganges.
And those jinas have as many buddha realms, too,
Each one separate and with distinct characteristics. {1}

19.14 "Within the breadth of one hair there are the five kinds of beings:
The beings in hell, those who are animals, [F.69.a]
Those in the realm of Yama, the devas, and humans,
Without overlapping or being squeezed.[744] {2}

19.15 "Within that space there are the lakes and oceans,
All rivers, and similarly ponds and springs,
Without overlapping or being squeezed.
In that way the Buddha's Dharma is inconceivable. {3}

19.16 "Within that space there are numerous mountains:
Cakravāla, Meru, and Sumeru,
Mucilinda and Mahāmucilinda,
Vindhya, Gṛdhrakūṭa, and Himavat. {4}

19.17 "Within that space there are the terrible hells,
The horrible Tāpana and Pratāpana.
Those who have fallen into those hells
Experience the sensation of suffering. {5}

19.18 "Within that space there are divine palaces,
Twelve[745] yojanas in size and beautiful.[746]
Within them there are many thousands of devas[747]

Who experience bliss in divine pleasures. {6}

19.19 “Within that space there are the births of buddhas.
There is illumination from the teaching of those who know the world.
Those[748] who have not trained in pure conduct
And who have no wisdom will not see them. {7}

19.20 “Within that space they hear the words,
‘The Dharma has ceased, the Guide has passed away.’
Within that space there are some who hear,
‘The Guide lives and he teaches the Dharma.’ {8}

19.21 “Within that space there are some who perceive
That they live for countless years.
Within that space there are those whose time is ending.
They hear the words, ‘You have not long to live.’ {9}

19.22 “Within that space there are some who have the perception,
Believing what their mind perceives,
Of seeing and making offerings to sugatas[749] and pleasing the buddhas.
Yet there is no arising and no making of offerings. {10}

19.23 “A man dreams he is in a house
Experiencing the bliss of sensory pleasures.
When he awakes he does not see those pleasures.[750]
He knows that it was a dream. {11}

19.24 “In that way, what is seen, heard, thought, or known,[751]
All of this is unreal, like a dream.
The one who has attained the samādhi
Will know this nature of phenomena. {12}

19.25 “For people such as this there is no pleasure or displeasure.
They are always perfectly happy in the world. [F.69.b]
Those who delight in vast forests
Become perfectly happy mendicants. {13}

19.26 “Those who have no thought of ‘mine,’
Those who have abandoned all attachments,
Wander in the world like rhinoceroses
And roam like the wind through the air. {14}

19.27 “Meditation on the path, the development of wisdom,
The emptiness and selflessness of all phenomena:
He who meditates on these Dharmas

Will have unending confidence. {15}

19.28 "The people in the world whose minds have no attachment,
They are perfectly happy in this world.
Their minds are always like the wind,
Knowing no attachment to pleasure or displeasure. {16}

19.29 "It is suffering to be with that which is unpleasant;
It is suffering to be separated from that which is pleasant.
Finally abandoning both of these,
Those happy people delight in the Dharma. {17}

19.30 "The one who has attachment on hearing this Dharma,
And animosity on hearing that which is not Dharma,
Goes astray through conceit and pride,
And overpowered by pride, experiences suffering. {18}

19.31 "Those who remain in equanimity
Are always free of arrogance and depression.
When faced with the pleasant and the unpleasant
They always have a liberated mind. {19}

19.32 "Those who maintain perfectly pure correct conduct,
Who remain always in inconceivable dhyāna
And delight in the peace of the forests,
Will never know the arising of doubts. {20}

19.33 "Those who engage in that which is unreal,
The fools who are always enjoying sensory pleasures
Like vultures attracted to a corpse,
They always fall under the power of Namuci."[752] {21}

19.34 When these verses had been created through the sound of the lutes,[753] the youth Candraprabha attained skill in the realization of the inconceivable Dharma of the Buddha; the gandharva Pañcaśikha attained the patience that was in accord with that sound; countless beings, both devas and humans, developed the aspiration to the highest, complete enlightenment; [F.70.a] and countless beings were benefitted.

19.35 *Conclusion of the nineteenth chapter, "The Teaching of the Inconceivable Dharma of the Buddha."*

20. Chapter 20

INDRAKETUDHVAJARĀJA

20.1 Then the Bhagavān said to the youth Candraprabha, “Young man, in that way bodhisattva mahāsattvas who wish for this Dharma teaching of entering great compassion and wish to attain the highest, complete enlightenment of perfect buddhahood quickly should rely upon all roots of merit, training, qualities, and completely pure conduct.

20.2 “Bodhisattva mahāsattvas who have few involvements, avoid bad companions, rely on kalyāṇamitras, have an inquiring nature, unrelentingly seek the Dharma, have the Dharma as their goal, desire the Dharma, delight in the Dharma, obtain the Dharma, and practice the Dharma in accord with the Dharma will, young man, develop great compassion for beings and will develop the aspiration for the highest, complete enlightenment.

20.3 “Moreover, young man, bodhisattva mahāsattvas who wish for this Dharma teaching of entering great compassion and wish to attain the highest, complete enlightenment of perfect buddhahood quickly should be diligent, without regard for life or body, and should continuously seek kalyāṇamitras who teach this Dharma teaching of entering great compassion, and unwaveringly serve them, rely upon them, and honor them.

20.4 “Young man, bodhisattva mahāsattvas who with a higher motivation seek kalyāṇamitras should hear from them the Dharma teaching of entering great compassion, and should obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, [F.70.b] promulgate it, and make it widely known to others. They should, with joy and veneration, perceive as the Teacher the person from whom they hear this Dharma teaching on entering great compassion.

20.5 “Young man, when bodhisattva mahāsattvas search for kalyāṇamitras, and respect them and serve them without weariness, at that time, young man, those bodhisattva mahāsattvas easily attain the highest, complete

enlightenment of perfect buddhahood and they obtain this Dharma teaching on easily entering great compassion.

20.6 "Young man, in that way bodhisattva mahāsattvas should constantly seek for kalyāṇamitras as if their head or clothing were on fire, and unwaveringly attend upon them, serve them, and venerate them.

20.7 "Why is that? Young man, for bodhisattva mahāsattvas the highest, complete enlightenment of perfect buddhahood, not even to speak of this Dharma teaching on entering great compassion, depends upon kalyāṇamitras.

20.8 "Therefore, young man, you should always practice by thinking, 'I will not weary of seeking kalyāṇamitras, venerating them, and serving them.' "

20.9 Thereupon the Bhagavān, in order to make clear this Dharma teaching on entering great compassion, gave the youth Candraprabha the teaching that had been given in the past in detail in the form of the following verses:[754]

20.10 "Many incalculable, innumerable,
Inconceivable millions of eons in the past,
There was the highest of humans,
The Guide named Indraketudhvajarāja. {1}

20.11 "He taught this samādhi of peace
In which there is no human, soul, or person:
'All phenomena are like the moon on water,
Illusions, bubbles, mirages, and lightning. {2}

20.12 " 'There is no human, no descendant of Manu, to be found [F.71.a]
Who goes to the next world when his time has come to an end.
However, the karma that has been created will not disappear,
But will give corresponding black or white results. {3}

20.13 " 'This is the excellent doorway of the way of logic,
The subtle, difficult-to-see realm of experience of the jinas.
The Bhagavān knows the enlightenment of buddhahood
In which there are there no words or letters to be found. {4}

20.14 " 'Vast retention and the accumulation of wisdom
Come from a hundred thousand trillion sūtras.
The Bhagavān teaches the samādhi
That is the field of experience of a hundred thousand trillion buddhas. {5}

20.15 " 'This frees the sick from their illness.
It is the wealth accomplished by bodhisattvas.
It is praised and extolled by all buddhas;
A hundred thousand trillion devas make offerings to it. {6}

20.16 “ ‘It is condemned by all foolish beings,[755]
And the tīrthikas always reject it.
It is the supreme wealth of conduct that is praised by the buddhas.
It is as undefiled as lightning in the sky. {7}

20.17 “ ‘Those who make offerings to millions of jinas
Are wise in the practice of generosity and correct conduct,
Have forsaken their previous bad companions,
And have an unsurpassable inheritance of wealth.’[756] {8}

20.18 “There was present a bhikṣu, a dharmabhāṇaka,
A celibate who was the heart son of the Sugata.
When he had heard this benevolent Dharma,
He developed the aspiration to be a guide of the world.[757] {9}

20.19 “The Guide, Indraketudhvajarāja,
Said to the dharmabhāṇaka,
‘Bhikṣu, develop the supreme, difficult-to-attain
Motivation for the highest enlightenment. {10}

20.20 “ ‘Maintain the conduct that is like a precious jewel,
Always depend on favorable friends,
Never depend on friends whose actions are evil
And before long you will attain buddha wisdom.’ {11}

20.21 “The one who developed the aspiration to enlightenment
In the presence of Indraketudhvajarāja
Became a supreme dharmabhāṇaka,
A celibate who was the heart son of the Sugata.”[758] {12}

20.22 *Conclusion of the twentieth chapter, “Indraketudhvajarāja.”* [F.71.b] [B7]

21. Chapter 21

THE PAST

21.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas should entertain no misgivings about all the teachings on the root of merits, the training, and the qualities.[759] They should have few involvements, avoid bad companions, rely on kalyāṇamitras, have an inquiring nature, unrelentingly seek the Dharma, have the Dharma as their goal, desire the Dharma, delight in the Dharma, obtain the Dharma, and practice the Dharma in accord with the Dharma. They should perceive every buddha and bodhisattva as the teacher. They should with joy and veneration perceive as the teacher the person from whom they hear this Dharma teaching.

21.2 "Young man, bodhisattva mahāsattvas who adopt and follow this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities will quickly display unending confidence of speech. They will accomplish[760] the inconceivable Dharma of the Buddha. They will realize the profound Dharma of the Buddha. They will be like a light that dispels the darkness of perplexity, uncertainty, and doubt of the people of the world and the devas."

21.3 Then at that time, in order to relate this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities, he spoke to the youth Candraprabha these verses that told of the past.[761]

21.4 "In the past, in this world named Jambudvīpa,[762]
There were two excellent sons[763] who were not heedless.
They entered homelessness in the teaching of a sugata,
And dwelt like rhinoceroses in a grove of trees. {1}

21.5 "They had miraculous powers and had attained the four dhyānas,
They were very learned and skilled in composing poetry and texts, [F.72.a]

They had mastered levitating up into the air,
And they could travel freely through the sky. {2}

21.6 “They were engaged in conversation
In that cool grove of trees
That was filled with a variety of beautiful flowers
And attended by flocks of varieties of birds. {3}

21.7 “A king who was pursuing a deer
Heard their voices and entered that grove.
The monarch saw the two dharmabhāṇakas
And with the greatest joy he approached them. {4}

21.8 “They addressed each other agreeably
And the king sat down before them.
The king’s multitudinous army
Of sixty quintillion soldiers approached. {5}

21.9 “Then both of those dharmabhāṇakas
Said to the king, ‘Listen, Kṣatriya![764]
It is very difficult to reach supreme buddhahood.
Monarch, always be careful! {6}

21.10 “ ‘Life is always passing and never stays.
It passes as quickly as a mountain stream.
From the torment of illness, misery, and aging
You have no other refuge than good actions.[765] {7}

21.11 “ ‘Supreme king,[766] be a protector of the Dharma.
Guard the teaching of the one with ten strengths
In this utterly terrible time of degeneration.
Remain on the side of Dharma, supreme king!’ {8}

21.12 “Thus the wise ones at that time
Gave much advice to that sovereign,
Following which the monarch, with the other six quintillions,[767]
Developed the aspiration to enlightenment. {9}

21.13 “When the supreme king had heard the Dharma,
He was joyful, very happy, and enraptured
With those who had spoken it so gently and pleasantly,
And bowed down to their feet before departing. {10}

21.14 “Under that king there were many other bhikṣus
Who desired gain and who entered homes.

When he saw how dissimilar was their conduct
The king did not show them respect. {11}

21.15 "The teacher of the teaching had passed away
And this was the time of the latter years.
There were very few worthy recipients in Jambudvīpa,
And there were present many who were without self-control. {12}

21.16 "The many bhikṣus, who were desirous and greedy,
Yearned for acquisitions, held the view of objective reality, [F.72.b]
And had fallen away from the Sugata's teaching,
At that time repeatedly urged the king to action. {13}

21.17 " 'You must kill those two dharmabhāṇakas.
They are tīrthikas who are teaching nihilism.
Among those who have adopted that practice for a long time
There are none who have attained nirvāṇa. {14}

21.18 " 'They deny karma, they deny ripening;
Those imposters teach that there are no skandhas.
Your Majesty, banish them from the land
And then the Dharma will remain for a long time.' {15}

21.19 "When he had listened to what they had to say,
The elephant-like king became distrustful.
'I shall kill these two dharmabhāṇakas.
I must not leave them alone, for that would be harmful.'[768] {16}

21.20 "The king was attended by a goddess[769]
Who had practiced with him in a previous lifetime.
She was wise and had benefited him for a long time,
And at this time she said to the sovereign king, {17}

21.21 " 'Kṣatriya,[770] do not think in this way
Because of what bad associates have said.
Do not kill[771] those two wise dharmabhāṇakas
Because of what bad associates have said. {18}

21.22 " 'Lord of men, do you not remember even a little
Of what they said to you in the forest grove?
In this perfectly terrible time of degeneration,
Remain on the side of Dharma, elephant-like king!'[772] {19}

21.23 "The king, inspired by those true words,
Did not abandon the teachings of the jinas.[773]

But the king had a cruel brother
Who was persuaded by those around him.[774] {19b–20a}[775]

21.24 "They told him, 'The king, your brother, is wicked;
He has no joy in being alive.[776]
Those two bhikṣus possess dreadful spells.
With those spells they can fly through the sky.[777] {20}

21.25 " 'Having heard this we have come to you,
To tell you all that has occurred.
Quickly kill those dreadful magicians,
Or afterward you will be filled with regret.' {21}

21.26 "Then the king's brother[778] put on his armor,
Under the influence of those bad associates.
The king's brother, encircled by his entire army,
Came to the forest where the two bhikṣus dwelt. {22}

21.27 "The nāgas and yakṣas that lived in that forest
Knew the intention of the king's dreadful, cruel brother [F.73.a]
And hurled upon them a rain of bricks and stones
That killed the king's brother and his army. {23}

21.28 "See how the life of the king's cruel brother came to an end
Because he listened to what bad associates said.
Those who were angry at the dharmabhāṇakas
Took rebirth sixty times in the Avīci hell. {24}

21.29 "Those numerous bhikṣus who believed in reality
And drove the kṣatriya king to action
Experienced the sufferings of hell
For countless billons of rebirths. {25}

21.30 "The goddess who influenced the king
And protected the dharmabhāṇakas
Saw buddhas as numerous as sand grains in ten million Ganges,
Made offerings to them, and engaged in practice. {26}

21.31 "The multitudinous six quintillion men,
Who with the king had heard the Dharma
And developed the aspiration to enlightenment,
Became buddhas in numerous different realms. {27}

21.32 "Their lifespans were many millions of eons.
They had inconceivable, unequaled wisdom.

They all taught this excellent samādhi,
And then those supreme humans passed into nirvāṇa. {28}

21.33 "Having heard this unsurpassable teaching
On the accumulation of correct conduct, purity, qualities, and wisdom,
You must practice intently, without distraction,
And quickly attain the wisdom of buddhahood.[779] {29}

21.34 "Look upon us, you tathāgatas in the ten directions,
Who have peaceful minds and compassionate, loving eyes.
You are the refuge and protection for all beings.
Send down your rain of Dharma upon the world.[780] {30}

21.35 "Do not think that those two young men,
Those perfect sons,[781] were anyone else:
Dīpaṃkara was at that time one of them,
And I was the second dharmabhāṇaka. {30a}

21.36 "At that time Maitreya was the king[782]
Who listened favorably to the Dharma.
And you, young man, at that time,
Were the wise goddess who wished to help. {30b}

21.37 "At that time, Devadatta
Was the king's brother,
Influenced by the acquisitive bhikṣus [F.73.b]
Who said, 'Kill those two dharmabhāṇakas.' " {30c}

21.38 *Conclusion of the twenty-first chapter, "The Past."*

22. Chapter 22

THE TEACHING ON THE BODY

22.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should have no attachment to their life or body. Why is that? Because, young man, beings accomplish bad actions due to attachment to their lives and bodies.[783]

22.2 "Young man, bodhisattva mahāsattvas who have no attachment to their life and body will not even find it difficult to attain the highest, complete enlightenment of perfect buddhahood, not to mention this samādhi. Therefore, young man, have no attachment to your life and body. That is how you should practice."

It was said concerning this:

22.3 "Foolish beings always unceasingly
Have strong attachment to the putrid body.
Grasping at life, and for the sake of happiness,
The unwise always commit bad actions. {i}

22.4 Those who do not know attachment
To body and life, which have no essence,
Will defeat the armies of Māra
And realize enlightenment at the foot of the Bodhi tree. {ii}

22.5 Those who have attachment to these two things—
The body that is empty and selfless,
And life, which is like a dream or a fleeting dewdrop—
Those people will go to hell when they die. {iii}

22.6 *Conclusion of the twenty-second chapter, "The Teaching on the Body."*[784]

23. Chapter 23

THE TEACHING ON THE TATHĀGATA'S BODY

23.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should not know the Tathāgata to be the rūpakāya.[785] Why is that? It is because the Buddha Bhagavān manifests because of the dharmakāya and does not manifest because of the rūpakāya. [F.74.a]

23.2 "Young man, bodhisattva mahāsattvas whose wish is to aspire to the body of the tathāgata, who wish to know the body of the tathāgata, should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with dedication to the practice of meditation, and make it widely known to others.

23.3 "Young man, the body of the tathāgata[786] is taught to be one meaning,[787] with the understanding that it arises from a hundred merits. It arises from the Dharma.[788] It is without attributes. It is devoid of all attributes. It is profound.[789] It is immeasurable. It is an immeasurable phenomenon.[790] It has the nature of the absence of attributes.[791] It is free of all attributes.[792] It is unwavering.[793] It has no location. It completely has the nature of space. It is invisible. It transcends the scope of the eye's vision. That should be known as the dharmakāya.[794]

23.4 "It is inconceivable. It is beyond the level of thought. It is unaffected by bliss or suffering. It transcends all conceptual elaboration.[795] It has no location,[796] because it transcends the scope of the words of those who aspire to the wisdom of buddhahood. It is the quintessence[797] because it transcends desire. It is indivisible because it transcends anger.[798] It is stable because it transcends the scope of ignorance. It is taught through the teaching of emptiness. It is unborn because it transcends birth.[799] It is 'permanent' in terms of words, and terminology is empty.[800] It is

undifferentiated because it is nirvāṇa.[801] It is ‘nirvāṇa’[802] because of a word. It is ‘peace’ because of speaking.[803] There is equality in terms of conventional appellations.[804] There are appellations in terms of ultimate truth. There is ultimate truth through correct speech.[805]

23.5 “It is calmness, the absence of anguish.[806] It is groundless,[807] and cannot be comprehended.[808] There is no end to its description.[809]

23.6 “Young man, it arises from training in the great, higher cognitions, and it is known as the tathāgatakāya.”

Thereupon, the Bhagavān spoke these verses: [F.74.b]

23.7 “Someone who wishes to know
This body of the Lord of the World[810]
Should meditate on this samādhi,
And then they will know the Buddha’s body.[811] {1}

23.8 “A buddha’s body is born from merit.[812]
It[813] is pure and it is brilliant.
It is the same as space;
There is no difference between them. {2}

23.9 “The characteristics of a buddha
Are the same as those of enlightenment.
The characteristics of the body
Are the same as those characteristics. {3}

23.10 “The body has enlightenment’s characteristics
And a buddha realm has the same.
The strengths, liberations, and dhyānas
Are all also a single characteristic. {4}

23.11 “That is the nature of the emergence
Of the buddhas, of the lords of worlds.
There is no being who with physical eyes
Is able to see their bodies. {5}

23.12 “There are many who declare,
‘I have seen the guide of the world.
He is the color of gold and his body
Illuminates the entire world.’ {6}

23.13 “This body that is seen,
Beautified by characteristics,
Is a manifestation through the power
Of the blessing of the buddhas. {7}

23.14 “The Buddha’s body is displayed
As having a height and a width,
But that body cannot be measured,
And therefore it is inconceivable. {8}

23.15 “If the Buddha’s body could be measured
And found to be of a certain size,
Then the Teacher would be the same
As a deva or a human. {9}

23.16 “That characteristic is the ripening
Of a mind in meditation.
There will be pure, radiant names-and-form
That have that characteristic. {10}

23.17 “There is no being whatsoever
Who has meditated on this samādhi of peace
It is in that way that the Lord of the World
Has practiced for millions of eons. {11}

23.18 “I have developed this samādhi
Through a multitude of good qualities.
Because of the vastness of that samādhi
My body cannot be seen. {12}

23.19 “As is someone’s mind,
So are their names-and-form;
The mind that has no nature of its own
Has names-and-form with that characteristic. {13}

23.20 “Those who have a gross perception
Of names-and-form,
Their inharmonious perception [F.75.a]
Gives rise to a mind that is gross. {14}

23.21 “Those who have a subtle perception
Within their names-and-form
Will have a mind that is radiant
And without attachment to names-and-form. {15}

23.22 “I remember that in my previous lives
During seven countless eons,
The three bad perceptions[814]
Never arose in me at any time. {16}

23.23 “My mind has been undefiled
For countless millions of eons.
I bring benefit to beings
And my body is not visible. {17}

23.24 “The one whose mind
Is liberated from existents
Will never again be
Connected with existents. {18}

23.25 “My consciousness is liberated
Completely from all things.
I know the nature of the mind,
So that henceforth wisdom will arise. {19}

23.26 “My emanations proceed
To thousands of millions of realms.
There they benefit beings
Though there is no body to be found. {20}

23.27 “Without characteristics, without attributes,
It is the same as space.
My body is indescribable.
It is taught to be difficult to understand. {21}

23.28 “The dharmakāya, the great hero,
Is a body born from the Dharma.
The Jina cannot be made known
By means of the rūpakāya. {22}

23.29 “Māra will find no opportunity
To cause harm to the one
Who has felt joy on hearing
These words that have been taught. {23}

23.30 “Those who have heard the profound Dharma
And have not been frightened by it,
Will not even for the sake of their lives
Forsake the enlightenment of buddhahood. {24}

23.31 “They will know the truth that is taught
In thousands of millions of sūtras.
They will be a light for the world
Wherever it is that they will go.[815] {25}

23.32 “Young man, the body of the Tathāgata is not easily known through attributes or actions. It is blue, or is colored blue, or is like blue, or shines with blue light; or it is yellow, or is colored yellow, or is like yellow, or shines with yellow light; or it is red, or is colored red, or is like red, [F.75.b] or shines with red light; or it is white, or is colored white, or is like white, or shines with white light; or it is madder, or is colored madder, or is like madder, or shines with madder light; or it is crystal, or is crystal-colored, or is like crystal, or shines with crystal light; or it is fire, or is fire-colored, or is like fire, or shines with fire light; or it is distilled ghee, or is ghee-colored, or is like ghee, or shines with ghee-colored light; or it is gold, or is gold-colored, or is like gold, or shines with golden light; or it is beryl, or is beryl-colored, or is like beryl, or shines with beryl light; or it is lightning, or is lightning-colored, or is like lightning, or shines with lightning’s light; or it is Brahmā, or is Brahmā-colored, or is like Brahmā, or shines with Brahmā’s light; or it is a deva, or is deva-colored, or is like a deva, or shines with a deva’s light. It is not easy to know it.

23.33 “Young man, in that way the body of the tathāgata is pure. It cannot be conceived of through attributes, and so it is taught to be inconceivable. It cannot be conceived of[816] through any attribute, and so it is taught to be inconceivable. It cannot be conceived of through external appearances. It is immeasurable. The beings and devas of this world cannot easily grasp its extent even through the perfect rūpakāya.”[817]

The Bhagavān then spoke these verses:

23.34 “All the particles in the world
And all that can be conceived of as dust,
And all the water that is in springs,
Lakes, ponds, and the ocean— {26}

23.35 “One may ask how many particles there are,
But one can never find the end.
Even if, with the tip of a hair, one could measure out
How much water there is in an ocean,[818] {26–27}

23.36 “Even that could not be taught
As an analogy for the Lord of the World.
There are countless drops of water [F.76.a]
And it is the same for atoms, {27}

23.37 “But I see that even a single sentient being
Has far more numerous
Aspirations and motivations
That are developed at numerous times.[819] {28}

23.38 “Yet even the aspirations of all beings
Are not adequate as an analogy
For those qualities of the body
That I have indicated. {29}

23.39 “One cannot[820] through[821] attributes and actions
Know the appearance of these kinds
Of qualities[822] of a buddha,
And that is my distinctive characteristic. {30}

23.40 “The buddhas are devoid of attributes.
They are the manifestation of the dharmakāya.
They are profound and immeasurable,
And therefore the buddhas are inconceivable. {31}

23.41 “The inconceivable buddha body
Of a buddha is also inconceivable.
Those bodies are inconceivable.
They are the manifestation of the dharmakāya. {32}

23.42 “The mind is incapable of conceiving
The bodies of the buddhas.
One cannot, therefore, obtain
The measure of such a body. {33}

23.43 “Those immeasurable qualities
I have practiced for ten million eons.
Therefore have I accomplished
A body that is inconceivable and radiant, too. {34}

23.44 “There is no being that can grasp it
Or that can obtain its measure.
In that way the body of a buddha
Is inconceivable and immeasurable. {35}

23.45 “Because the qualities are immeasurable
There is no measure that can be conceived for them.[823]
Because the qualities are not conceived
The buddha also is inconceivable. {36}

23.46 “The measured is taught to be a conception;
The measureless is nonconceptual.
That which is not conceived is without conception;
Therefore the buddha is inconceivable. {37}

23.47 “Just as space is limitless
And no one is able to measure it,
Likewise a buddha’s body
Is just the same as space. {38}

23.48 “Those who thus know the body
Of the buddhas are the progeny of the jinas.
They will also become buddhas,
Inconceivable lords of worlds.” {39}

23.49 *Conclusion of the twenty-third chapter, “The Teaching on the Tathāgata’s Body.”*[824]

24. Chapter 24

THE INCONCEIVABLE TATHĀGATA

24.1 Then the Bhagavān said to the youth Candraprabha, [F.76.b] "Young man, aspiring bodhisattva mahāsattvas think, 'How can I make manifest the four discernments? What are these four? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. I shall manifest these four!' On having this thought, young man, bodhisattva mahāsattvas should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, and make it widely known to others.

24.2 "Young man, what is the discernment of phenomena?

"Young man, however many words there can be for forms, the tathāgata has that many appellations for them.[825] It is the same for sensation, identification, mentation; and, young man, for consciousnesses. Young man, in that way there are infinite, endless, inconceivably numerous[826] words for forms, and the tathāgata, too has inconceivably numerous appellations for them. It is the same for sensation, identification, mentation, and, young man, for consciousnesses: there are infinite, endless, inconceivably numerous words for them, and the tathāgata, too has inconceivably numerous appellations for them.[827]

24.3 "Young man, there are countless faults in those composite phenomena; there are also countless benefits in nirvāṇa, and the tathāgata, too, has that many countless appellations. Young man, as numerous as are the names for nirvāṇa, the tathāgata has that many appellations. [F.77.a] Thus, young man, there are countless names of nirvāṇa, and the tathāgata, too, has that many appellations.

24.4 "Young man, the tathāgata has spoken of four kinds of appellations that are inconceivably numerous because it is not easy to state that there is an end to them. What are these four? They are the inconceivably numerous

appellations in regard to the composite, the inconceivably numerous appellations for sounds, the inconceivably numerous appellations for kleśas, and the inconceivably numerous appellations for purification. Young man, those are the tathāgata's four kinds of inconceivably numerous appellations. Young man, those four, the tathāgata's inconceivably numerous appellations, are taught to be inconceivably numerous as it is not easy to state that there is an end to them. To understand what those four are, they should be taught in detail.

24.5 "Young man, there are the four ways of the bodhisattvas. What are the four ways? They are the inconceivably numerous ways of the composite, the inconceivably numerous ways of teaching the composite, the inconceivably numerous ways of the kleśas, and the inconceivably numerous ways of purification. Those are the four.

24.6 "Young man, the bodhisattvas have four kinds of reasoning.[828] What are the four kinds of reasoning? They are the inconceivably numerous kinds of reasoning concerning the composite, the inconceivably numerous kinds of reasoning concerning teaching the composite, the inconceivably numerous kinds of reasoning concerning the kleśas, and the inconceivably numerous kinds of reasoning concerning purification. Those are the four.

24.7 "Young man, the bodhisattvas have four kinds of doorways. What are the four kinds of doorways? They are the inconceivably numerous doorways concerning the composite, the inconceivably numerous doorways concerning teaching the composite, the inconceivably numerous doorways concerning the kleśas, and the inconceivably numerous doorways concerning purification. Those are the four.

24.8 "Young man, the bodhisattvas have four kinds of elucidation. What are the four kinds of elucidation? [F.77.b] They are the inconceivably numerous elucidations concerning the composite, the inconceivably numerous elucidations concerning teaching the composite, the inconceivably numerous elucidations concerning the kleśas, and the inconceivably numerous elucidations concerning purification. Those are the four.

24.9 "Young man, the bodhisattvas have four kinds of speaking. What are the four kinds of speaking? They are the inconceivably numerous kinds of speaking concerning the composite, the inconceivably numerous kinds of speaking concerning teaching the composite, the inconceivably numerous kinds of speaking concerning the kleśas, and the inconceivably numerous kinds of speaking concerning purification. Those are the four.

24.10 "Young man, the bodhisattvas have four kinds of words. What are the four kinds of words? They are the inconceivably numerous words concerning the composite, the inconceivably numerous words concerning teaching the

composite, the inconceivably numerous words concerning the kleśas, and the inconceivably numerous words concerning purification. Those are the four.

24.11 "Young man, the bodhisattvas have four kinds of recitation. What are the four kinds of recitation? They are the inconceivably numerous recitations concerning the composite, the inconceivably numerous recitations concerning teaching the composite, the inconceivably numerous recitations concerning the kleśas, and the inconceivably numerous recitations concerning purification. Those are the four.

24.12 "Young man, the bodhisattvas have four kinds of pertinent speech. What are the four kinds of pertinent speech? They are the inconceivably numerous kinds of pertinent speech concerning the composite, the inconceivably numerous kinds of pertinent speech concerning teaching the composite, the inconceivably numerous kinds of pertinent speech concerning the kleśas, and the inconceivably numerous kinds of pertinent speech concerning purification. Those are the four.

24.13 "Young man, the bodhisattvas have four kinds of comprehension of the devas. What are the four kinds of comprehension of the devas? They are the inconceivably numerous kinds of comprehension of the devas concerning the composite, the inconceivably numerous kinds of comprehension of the devas concerning teaching the composite, the inconceivably numerous kinds of comprehension of the devas concerning the kleśas, and the inconceivably numerous kinds of comprehension of the devas concerning purification. [F.78.a] Those are the four.

24.14 "Young man, the bodhisattvas have four kinds of comprehension of humans. What are the four kinds of comprehension of humans? They are the inconceivably numerous kinds of comprehension of humans concerning the composite, the inconceivably numerous kinds of comprehension of humans concerning teaching the composite, the inconceivably numerous kinds of comprehension of humans concerning the kleśas, and the inconceivably numerous kinds of comprehension of humans concerning purification. Those are the four.

24.15 "Young man, the bodhisattvas have four kinds of comprehension of names. What are the four kinds of comprehension of names? They are the inconceivably numerous kinds of comprehension of names concerning the composite, the inconceivably numerous kinds of comprehension of names concerning teaching the composite, the inconceivably numerous kinds of comprehension of names concerning the kleśas, and the inconceivably numerous kinds of comprehension of names concerning purification. Those are the four.

24.16 “Young man, the bodhisattvas have four kinds of engagement. What are the four kinds of engagement? They are the inconceivably numerous kinds of engagement concerning the composite, the inconceivably numerous kinds of engagement concerning teaching the composite, the inconceivably numerous kinds of engagement concerning the kleśas, and the inconceivably numerous kinds of engagement concerning purification. Those are the four.

24.17 “Young man, the bodhisattvas have four kinds of ascension.[829] What are the four kinds of ascension? They are the inconceivably numerous kinds of ascension concerning the composite, the inconceivably numerous kinds of ascension concerning teaching the composite, the inconceivably numerous kinds of ascension concerning the kleśas, and the inconceivably numerous kinds of ascension concerning purification. Those are the four.

24.18 “Young man, the bodhisattvas have four kinds of vajra words. What are the four kinds of vajra words? They are the inconceivably numerous vajra words concerning the composite, the inconceivably numerous vajra words concerning teaching the composite, the inconceivably numerous vajra words concerning the kleśas, and the inconceivably numerous vajra words concerning purification. Those are the four.

24.19 “Young man, the bodhisattvas have four kinds of mantra words. [F.78.b] What are the four kinds of mantra words? They are the inconceivably numerous mantra words concerning the composite, the inconceivably numerous mantra words concerning teaching the composite, the inconceivably numerous mantra words concerning the kleśas, and the inconceivably numerous mantra words concerning purification. Those are the four.

24.20 “Young man, the bodhisattvas have four kinds of attainment. What are the four kinds of attainment? They are the inconceivably numerous attainments concerning the composite, the inconceivably numerous attainments concerning teaching the composite, the inconceivably numerous attainments concerning the kleśas, and the inconceivably numerous attainments concerning purification. Those are the four.[830]

24.21 “Young man, the bodhisattvas have four kinds of sūtra words. What are the four kinds of sūtra words? They are the inconceivably numerous sūtra words concerning the composite, the inconceivably numerous sūtra words concerning teaching the composite, the inconceivably numerous sūtra words concerning the kleśas, and the inconceivably numerous sūtra words concerning purification. Those are the four.

24.22 “Young man, the bodhisattvas have four kinds of designations.[831] What are the four kinds of designations? They are the inconceivably numerous designations concerning the composite, the inconceivably numerous

designations concerning teaching the composite, the inconceivably numerous designations concerning the kleśas, and the inconceivably numerous designations concerning purification. Those are the four.

24.23 "Young man, the bodhisattvas have four kinds of words concerning illumination.[832] What are the four kinds of words concerning illumination? They are the inconceivably numerous words concerning illumination in regard to the composite, the inconceivably numerous words concerning illumination in regard to teaching the composite, the inconceivably numerous words concerning illumination in regard to the kleśas, and the inconceivably numerous words concerning illumination in regard to purification. Those are the four.

24.24 "Young man, the bodhisattvas have four kinds of words concerning clarification.[833] What are the four kinds of words concerning clarification? They are the inconceivably numerous words concerning clarification in regard to the composite, the inconceivably numerous words concerning clarification in regard to teaching the composite, [F.79.a] the inconceivably numerous words concerning clarification in regard to the kleśas, and the inconceivably numerous words of clarification in regard to purification. Those are the four.

24.25 "Young man, the bodhisattvas have four kinds of words concerning conduct. What are the four kinds of words concerning conduct? They are the inconceivably numerous words of conduct concerning the composite, the inconceivably numerous words of conduct concerning teaching the composite, the inconceivably numerous words of conduct concerning the kleśas, and the inconceivably numerous words of conduct concerning purification. Those are the four.

24.26 "Young man, the bodhisattvas have four kinds of words concerning behavior.[834] What are the four kinds of words concerning behavior? They are the inconceivably numerous kinds of words concerning behavior in regard to the composite, the inconceivably numerous kinds of words concerning behavior in regard to teaching the composite, the inconceivably numerous kinds of words concerning behavior in regard to the kleśas, and the inconceivably numerous kinds of words concerning behavior in regard to purification. Those are the four.

24.27 "Young man, the bodhisattvas have four kinds of words of inconceivability. What are the four kinds of words of inconceivability? They are the inconceivably numerous words of inconceivability[835] concerning the composite, the inconceivably numerous words of inconceivability concerning teaching the composite, the inconceivably numerous words of inconceivability concerning the kleśas, and the inconceivably numerous words of inconceivability concerning purification. Those are the four.

24.28 “Young man, the bodhisattvas have four kinds of words of limitlessness.[836] What are the four kinds of words of limitlessness? They are the inconceivably numerous words of limitlessness concerning the composite, the inconceivably numerous words of limitlessness concerning teaching the composite, the inconceivably numerous words of limitlessness concerning the kleśas, and the inconceivably numerous words of limitlessness concerning purification. Those are the four.

24.29 “Young man, the bodhisattvas have four kinds of words of nonmovement.[837] What are the four kinds of words of nonmovement? They are the inconceivably numerous words of nonmovement concerning the composite, the inconceivably numerous words of nonmovement concerning teaching the composite, the inconceivably numerous words of nonmovement concerning the kleśas, [F.79.b] and the inconceivably numerous words of nonmovement concerning purification. Those are the four.

24.30 “Young man, the bodhisattvas have four kinds of words of boundlessness. What are the four kinds of words of boundlessness? They are the inconceivably numerous words of boundlessness concerning the composite, the inconceivably numerous words of boundlessness concerning teaching the composite, the inconceivably numerous words of boundlessness concerning the kleśas, and the inconceivably numerous words of boundlessness concerning purification. Those are the four.

24.31 “Young man, the bodhisattvas have four kinds of words of incomparability.[838] What are the four kinds of words of incomparability? They are the inconceivably numerous words of incomparability concerning the composite, the inconceivably numerous words of incomparability concerning teaching the composite, the inconceivably numerous words of incomparability concerning the kleśas, and the inconceivably numerous words of incomparability concerning purification. Those are the four.

24.32 “Young man, the bodhisattvas have four kinds of words of innumerability. What are the four kinds of words of innumerability? They are the inconceivably numerous words of innumerability concerning the composite, the inconceivably numerous words of innumerability concerning teaching the composite, the inconceivably numerous words of innumerability concerning the kleśas, and the inconceivably numerous words of innumerability concerning purification. Those are the four.

24.33 “Young man, the bodhisattvas have four kinds of words of unquantifiability. What are the four kinds of words of unquantifiability? They are the inconceivably numerous words of unquantifiability concerning the composite, the inconceivably numerous words of unquantifiability

concerning teaching the composite, the inconceivably numerous words of unquantifiability concerning the kleśas, and the inconceivably numerous words of unquantifiability concerning purification. Those are the four.

24.34 "Young man, the bodhisattvas have four kinds of words of immeasurability. What are the four kinds of words of immeasurability? They are the inconceivably numerous words of immeasurability concerning the composite, the inconceivably numerous words of immeasurability concerning teaching the composite, the inconceivably numerous words of immeasurability concerning the kleśas, [F.80.a] and the inconceivably numerous words of immeasurability concerning purification. Those are the four.

24.35 "Young man, the bodhisattvas have four kinds of words of wisdom. What are the four kinds of words of wisdom? They are the inconceivably numerous words of wisdom concerning the composite, the inconceivably numerous words of wisdom concerning teaching the composite, the inconceivably numerous words of wisdom concerning the kleśas, and the inconceivably numerous words of wisdom concerning purification. Those are the four.

24.36 "Young man, the bodhisattvas have four kinds of accumulation of wisdom. What are the four kinds of accumulation of wisdom? They are the inconceivably numerous accumulations of wisdom concerning the composite, the inconceivably numerous accumulations of wisdom concerning teaching the composite, the inconceivably numerous accumulations of wisdom concerning the kleśas, and the inconceivably numerous accumulations of wisdom concerning purification. Those are the four.

24.37 "Young man, the bodhisattvas have four kinds of families of wisdom.[839] What are the four kinds of families of wisdom? They are the inconceivably numerous families of wisdom concerning the composite, the inconceivably numerous families of wisdom concerning teaching the composite, the inconceivably numerous families of wisdom concerning the kleśas, and the inconceivably numerous families of wisdom concerning purification. Those are the four.

24.38 "Young man, the bodhisattvas have four kinds of accumulation of eloquence. What are the four kinds of accumulation of eloquence? They are the inconceivably numerous accumulations of eloquence concerning the composite, the inconceivably numerous accumulations of eloquence concerning teaching the composite, the inconceivably numerous accumulations of eloquence concerning the kleśas, and the inconceivably numerous accumulations of eloquence concerning purification. Those are the four.

24.39 “Young man, the bodhisattvas have four kinds of sūtras. What are the four kinds of sūtras? They are the inconceivably numerous sūtras concerning the composite, the inconceivably numerous sūtras concerning teaching the composite, the inconceivably numerous sūtras concerning the kleśas, and the inconceivably numerous sūtras concerning purification. Those are the four. [F.80.b]

24.40 “Young man, the bodhisattvas have four kinds of accumulations of sūtras. What are the four kinds of accumulations of sūtras? They are the inconceivably numerous accumulations of sūtras concerning the composite, the inconceivably numerous accumulations of sūtras concerning teaching the composite, the inconceivably numerous accumulations of sūtras concerning the kleśas, and the inconceivably numerous accumulations of sūtras concerning purification. Those are the four.

24.41 “Young man, the bodhisattvas have four kinds of great learning. What are the four kinds of great learning? They are the inconceivably numerous kinds of great learning concerning the composite, the inconceivably numerous kinds of great learning concerning teaching the composite, the inconceivably numerous kinds of great learning concerning the kleśas, and the inconceivably numerous kinds of great learning concerning purification. Those are the four.

24.42 “Young man, the bodhisattvas have four kinds of wealth. What are the four kinds of wealth? They are the inconceivably numerous kinds of wealth concerning the composite, the inconceivably numerous kinds of wealth concerning teaching the composite, the inconceivably numerous kinds of wealth concerning the kleśas, and the inconceivably numerous kinds of wealth concerning purification. Those are the four.

24.43 “Young man, the bodhisattvas have four kinds of training. What are the four kinds of training? They are the inconceivably numerous kinds of training concerning the composite, the inconceivably numerous kinds of training concerning teaching the composite, the inconceivably numerous kinds of training concerning the kleśas, and the inconceivably numerous kinds of training concerning purification. Those are the four.

24.44 “Young man, the bodhisattvas have four kinds of fields of conduct. What are the four kinds of fields of conduct? They are the inconceivably numerous fields of conduct concerning the composite, the inconceivably numerous fields of conduct concerning teaching the composite, the inconceivably numerous fields of conduct concerning the kleśas, and the inconceivably numerous fields of conduct concerning purification. Those are the four.

24.45 “Young man, the bodhisattvas have four kinds of action. What are the four kinds of action? They are the inconceivably numerous kinds of action concerning the composite, [F.81.a] the inconceivably numerous kinds of

action concerning teaching the composite, the inconceivably numerous kinds of action concerning the kleśas, and the inconceivably numerous kinds of action concerning purification. Those are the four.

24.46 "Young man, the bodhisattvas have four kinds of eloquence. What are the four kinds of eloquence? They are the inconceivably numerous kinds of eloquence concerning the composite, the inconceivably numerous kinds of eloquence concerning teaching the composite, the inconceivably numerous kinds of eloquence concerning the kleśas, and the inconceivably numerous kinds of eloquence concerning purification. Those are the four.

24.47 "Young man, the bodhisattvas have four kinds of meditation on the path. What are the four kinds of meditation on the path? They are the inconceivably numerous kinds of meditation on the path concerning the composite, the inconceivably numerous kinds of meditation on the path concerning teaching the composite, the inconceivably numerous kinds of meditation on the path concerning the kleśas, and the inconceivably numerous kinds of meditation on the path concerning purification. Those are the four.

24.48 "Young man, the bodhisattvas have four kinds of knowledge of the kleśas. What are the four kinds of knowledge of the kleśas? They are the inconceivably numerous kinds of knowledge of the kleśas concerning the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning teaching the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning the kleśas, and the inconceivably numerous kinds of knowledge of the kleśas concerning purification. Those are the four.

24.49 "Young man, the bodhisattvas have four kinds of knowledge of the result. What are the four kinds of knowledge of the result? They are the inconceivably numerous kinds of knowledge of the result concerning the composite, the inconceivably numerous kinds of knowledge of the result concerning teaching the composite, the inconceivably numerous kinds of knowledge of the result concerning the kleśas, and the inconceivably numerous kinds of knowledge of the result concerning purification. Those are the four.

24.50 "Young man, the bodhisattvas have four kinds of knowledge of ignorance. What are the four kinds of knowledge of ignorance? They are the inconceivably numerous kinds of knowledge of ignorance concerning the composite, the inconceivably numerous kinds of knowledge of ignorance concerning teaching the composite, [F.81.b] the inconceivably numerous kinds of knowledge of ignorance concerning the kleśas, and the inconceivably numerous kinds of knowledge of ignorance concerning purification. Those are the four.

24.51 “Young man, the bodhisattvas have four kinds of knowledge of suffering. What are the four kinds of knowledge of suffering? They are the inconceivably numerous kinds of knowledge of suffering concerning the composite, the inconceivably numerous kinds of knowledge of suffering concerning teaching the composite, the inconceivably numerous kinds of knowledge of suffering concerning the kleśas, and the inconceivably numerous kinds of knowledge of suffering concerning purification. Those are the four.

24.52 “Young man, the bodhisattvas have four kinds of knowledge of unhappiness. What are the four kinds of knowledge of unhappiness? They are the inconceivably numerous kinds of knowledge of unhappiness concerning the composite, the inconceivably numerous kinds of knowledge of unhappiness concerning teaching the composite, the inconceivably numerous kinds of knowledge of unhappiness concerning the kleśas, and the inconceivably numerous kinds of knowledge of unhappiness concerning purification. Those are the four.

24.53 “Young man, the bodhisattvas have four kinds of knowledge of poverty. What are the four kinds of knowledge of poverty? They are the inconceivably numerous kinds of knowledge of poverty concerning the composite, the inconceivably numerous kinds of knowledge of poverty concerning teaching the composite, the inconceivably numerous kinds of knowledge of poverty concerning the kleśas, and the inconceivably numerous kinds of knowledge of poverty concerning purification. Those are the four.

24.54 “Young man, the bodhisattvas have four kinds of knowledge of birth. What are the four kinds of knowledge of birth? They are the inconceivably numerous kinds of knowledge of birth concerning the composite, the inconceivably numerous kinds of knowledge of birth concerning teaching the composite, the inconceivably numerous kinds of knowledge of birth concerning the kleśas, and the inconceivably numerous kinds of knowledge of birth concerning purification. Those are the four.

24.55 “Young man, the bodhisattvas have four kinds of inner knowledge. What are the four kinds of inner knowledge? They are the inconceivably numerous kinds of inner knowledge concerning the composite, the inconceivably numerous kinds of inner knowledge concerning teaching the composite, the inconceivably numerous kinds of inner knowledge concerning the kleśas, and the inconceivably numerous kinds of inner knowledge concerning purification. Those are the four.

24.56 “Young man, the bodhisattvas have four kinds of external knowledge. What are the four kinds of external knowledge? They are the inconceivably numerous kinds of external knowledge concerning the composite, the

inconceivably numerous kinds of external knowledge concerning teaching the composite, the inconceivably numerous kinds of external knowledge concerning the kleśas, and the inconceivably numerous kinds of external knowledge concerning purification. Those are the four.

24.57 "Young man, the bodhisattvas have four kinds of knowledge of modesty. What are the four kinds of knowledge of modesty? They are the inconceivably numerous kinds of knowledge of modesty concerning the composite, the inconceivably numerous kinds of knowledge of modesty concerning teaching the composite, [F.82.a] the inconceivably numerous kinds of knowledge of modesty concerning the kleśas, and the inconceivably numerous kinds of knowledge of modesty concerning purification. Those are the four.

24.58 "Young man, the bodhisattvas have four kinds of knowledge of truth. What are the four kinds of knowledge of truth? They are the inconceivably numerous kinds of knowledge of truth concerning the composite, the inconceivably numerous kinds of knowledge of truth concerning teaching the composite, the inconceivably numerous kinds of knowledge of truth concerning the kleśas, and the inconceivably numerous kinds of knowledge of truth concerning purification. Those are the four.

24.59 "Young man, the bodhisattvas have four kinds of knowledge of existence. What are the four kinds of knowledge of existence? They are the inconceivably numerous kinds of knowledge of existence concerning the composite, the inconceivably numerous kinds of knowledge of existence concerning teaching the composite, the inconceivably numerous kinds of knowledge of existence concerning the kleśas, and the inconceivably numerous kinds of knowledge of existence concerning purification. Those are the four.

24.60 "Young man, the bodhisattvas have four kinds of knowledge of existents. What are the four kinds of knowledge of existents? They are the inconceivably numerous kinds of knowledge of existents concerning the composite, the inconceivably numerous kinds of knowledge of existents concerning teaching the composite, the inconceivably numerous kinds of knowledge of existents concerning the kleśas, [F.82.b] and the inconceivably numerous kinds of knowledge of existents concerning purification. Those are the four.

24.61 "Young man, the bodhisattvas have four kinds of knowledge of the individual. What are the four kinds of knowledge of the individual? They are the inconceivably numerous kinds of knowledge of the individual concerning the composite, the inconceivably numerous kinds of knowledge of the individual concerning teaching the composite, the inconceivably

numerous kinds of knowledge of the individual concerning the kleśas, and the inconceivably numerous kinds of knowledge of the individual concerning purification. Those are the four.

24.62 "Young man, the bodhisattvas have four kinds of knowledge of apprehensions. What are the four kinds of knowledge of apprehensions? They are the inconceivably numerous kinds of knowledge of apprehensions concerning the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning teaching the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning the kleśas, and the inconceivably numerous kinds of knowledge of apprehensions concerning purification. Those are the four.

"Young man, those are the four inconceivably numerous kinds of knowledge of apprehensions that are taught to be inconceivably numerous. It is not easy to state an end to them.

24.63 "Young man, the bodhisattvas have four kinds of retention. What are the four kinds of retention? The first retention is of what is known concerning the teaching of all infinite composites. The second retention is of what is known concerning the teaching of all infinite sounds. The third retention is of what is known concerning the teaching of all infinite kleśas. The fourth retention is of what is known concerning the teaching of all infinite purifications. Those are the four retentions. The four retentions are those.

24.64 "So it is in these ways that there is the discernment of phenomena through knowing phenomena.

"The discernment of meaning is the meaning in the knowledge of phenomena. [F.83.a]

"The discernment of definitions is delight[840] in the knowledge of phenomena.

24.65 "Young man, the discernment of eloquence is teaching terminology, explaining, expounding,[841] clarifying,[842] disseminating,[843] analyzing, differentiating, proclaiming,[844] having unimpeded speech, having unalloyed[845] speech, not being mute,[846] not stammering,[847] and speaking without loss of confidence in relation to the knowledge of phenomena."

Thereupon the Bhagavān spoke these verses:

24.66 "As numerous as are the knowledges of the Buddha,
There are that many designations for forms.
As numerous as are the designations for forms,
There are that many appellations of forms.[848] {1}

24.67 "As numerous as are the appellations of forms,
There are that many names for conduct.
As numerous as are the names for conduct,

There are that many names of buddhas. {2}

24.68 “As numerous as are the names of buddhas,
There are that many names of beings.
I know[849] whatever number of names
Even one single being has. {3}

24.69 “The names for conduct, names of buddhas,
And names of beings are equal
To the infinity of names and appellations
That I have previously taught. {4}

24.70 “As numerous as are the faults in the composite,
There are that many qualities[850] in nirvāṇa.
I have taught as many analogies
As there are qualities of the buddhas. {5}

24.71 “As numerous as are the motivations
That I have taught beings to have,
There are that many light rays
From a single hair of a Lord of the World. {6}

24.72 “As numerous as are the names
And aspirations of all beings,
A lord of humans has even more
Qualities of the aspects of his speech. {7}

24.73 “The names of all beings that have been taught
To be those of one being
Are the names of one being
That have been taught to be those of all beings. {8}

24.74 “The Buddha has taught
This engagement with discernment.[851]
Infinite names have been taught
For the sake of the bodhisattvas. {9}

24.75 “Those who wish to teach in some way
The endless millions of sūtras [F.83.b]
Should recite this sūtra
And teach it with full confidence. {10}

24.76 “They should teach in the middle of an assembly
Millions of sūtras without impediment.
They should teach the Dharma in the way

That space is without any limit. {11}

24.77 “In that way the bodhisattvas,
The pure beings, the protectors,
Having taken up this sūtra
Will become endowed with wisdom. {12}

24.78 “Through the way this path is taught
By those who have faith,
That is how wisdom grows,
Like a tree on a snow mountain.” {13}

24.79 *Conclusion of the twenty-fourth chapter, “The Inconceivable Tathāgata.”* [B8]

25. Chapter 25

ENGAGING IN DISCERNMENT

25.1 “Young man, how do bodhisattva mahāsattvas who practice that discernment of phenomena, who view phenomena as phenomena, attain the highest, complete enlightenment?

“Young man, bodhisattva mahāsattvas who practice that discernment of phenomena, who view phenomena as phenomena, do not perceive enlightenment as other than form. They do not approach enlightenment as other than form. They do not seek enlightenment as other than form. They do not attain enlightenment as other than form. They do not inspire beings to an enlightenment that is other than form. They do not see a tathāgata as other than form. They see a tathāgata in this way: ‘The Tathāgata is the fearlessness that is the nature of form.’ They do not see the tathāgata as other than form, as other than the nature of form. They do not see the nature of form as other than the tathāgata. The nature of that which is called form and that of the tathāgata are nondual. The bodhisattva mahāsattvas who see in that way are engaging in the discernment of phenomena.

25.2 “In that same way they do not perceive enlightenment as other than sensation, [F.84.a] other than identification, other than mentation, or other than consciousness. They do not approach enlightenment as being other than consciousness. They do not seek enlightenment as other than consciousness. They do not attain enlightenment as other than consciousness. They do not inspire beings to an enlightenment that is other than consciousness. They do not see a tathāgata as other than consciousness. They see a tathāgata in this way: ‘The Tathāgata is the fearlessness that is the nature of consciousness.’ They do not see the tathāgata as other than consciousness, as other than the nature of consciousness. They do not see the nature of consciousness as other than

the tathāgata. The nature of that which is called consciousness and that of the tathāgata are nondual. The bodhisattva mahāsattvas who see in that way are engaging in the discernment of phenomena."[852]

Thereupon the Bhagavān spoke these verses:

25.3 "Enlightenment is taught through form;
Form is taught through enlightenment.
Through these dissimilar words
The highest of Dharma is taught. {1}

25.4 "The highest form is taught through words;
Its nature is profound.
Form and enlightenment are the same:
There is no difference that can be found. {2}

25.5 "Nirvāṇa is profound
And it is taught through words,[853]
Yet nirvāṇa is not to be found
And words are not to be found. {3}

25.6 "Both words and nirvāṇa,
Neither of them are to be found.
Thus nirvāṇa has been taught
In terms of empty phenomena. {4}

25.7 "Nirvāṇa is not to be found
In saying 'passed into nirvāṇa.'
There is no development of phenomena.
It is afterward just as it was before. {5}

25.8 "All phenomena are by nature
Exactly the same as nirvāṇa. [F.84.b]
That is known by those dedicated to renunciation,
By those engaged in the Buddha's teachings. {6}

25.9 "Some say, 'I have seen the Guide,
For I saw the Buddha's body.'
But it is not possible for anyone
To see me because of my rūpakāya. {7}

25.10 "The known nature of form,
That is the characteristic of form.
When the nature of form is known,
Then my body is revealed.[854] {8}

25.11 “In that way I know the characteristics
Of phenomena, of the five skandhas.
Knowing that nature of phenomena,
I remain in the dharmakāya. {9}

25.12 “I teach the Dharma to beings
Without departing from the dharmakāya.[855]
But the qualities of the buddhas
Cannot be expressed in words. {10}

25.13 “Those who do not know this way
Listen to the Buddha’s words
And then merely say with words,
‘I have seen the Guide of humans.’ {11}

25.14 “Whoever casts off all conceptual identification
Brings to an end the identification of existence.
Whoever has a conceptual identification of words
Will never be able to see the Teacher. {12}

25.15 “Whoever knows emptiness
As the characteristic of form
Will not say that emptiness
Is other than the nature of form.
Whoever knows form,
Knows emptiness.[856] {13}

25.16 “Whoever knows emptiness
As the characteristic of form
Will overcome and defeat
Tens of millions of māras.[857] {14}

25.17 “Whoever knows form,
Knows emptiness.
Whoever knows emptiness,
Knows nirvāṇa.[858] {15}

25.18 “Those who do not know this way,
Those who conceptualize, are lost.[859]
They conceive of the unreal as being real
And the real as being unreal.[860] {16}

25.19 “They are deceived by acquisitions through reputation[861]
And wander far[862] from my teaching.

They maintain the conception of a result
And lose all their wealth of mendicancy. {17}

25.20 "Those who are lazy and lacking in diligence,
Who do not maintain the aspect of conduct,
They will stand up and state, [F.85.a]
'That is not the teaching of the Buddha!' {18}

25.21 "Some of them will declare,
'We are enlightened!'
But they will be uncontrolled, untrained,
And disrespectful to each other. {19}

25.22 "They will delight in words
And have no stability in the Dharma.
They will have that kind of aspiration,
Desiring what is gained through reputation. {20}

25.23 "They will be motivated to have a following.
They will delight in acquisition.
They will be overpowered by arrogance and carelessness.
Their goal will be gain and honors. {21}

25.24 "Based upon gains and honors
They will desire the intellect's accomplishments.
They will build temples and stūpas.
Their interest will be in the women of families. {22}

25.25 "They will depend upon their perception.
They will dwell in craving and desire.
They will be within the realm of Māra
And they will do the work of laypeople. {23}

25.26 "Their desire will be like the flames of a fire.
They will give teachings to laypeople.
They will enter into their homes
And they will corrupt those families. {24}

25.27 "The laypeople will come to think of them
As their teachers.
They will take up residence with them
And they will corrupt their sons and daughters. {25}

25.28 "They will treat with kindness
Those who give them food and drink,

And they will think of those people's wives
And daughters as their own wives.[863] {26}

25.29 "Laymen will not be as attracted
To their own wives
As the mendicants will be
Attracted to the wives of others. {27}

25.30 "There are the trainings[864] that I have taught
To the laymen who wear white clothing.[865]
At that time, those bhikṣus
Will not even have those trainings. {28}

25.31 "They will make offerings to me
With bherī drums,[866] conches, and mṛdaṅga drums.[867]
The offerings that are superior
Will not be included in their practices. {29}

25.32 "When they who have very poor conduct
See those who are maintaining correct conduct
They will say, one to another,
'They are the same as us.' {30}

25.33 "When those with bad conduct and wicked behavior
Hear correct conduct being praised,
They will stand up and state,
'That is not the Buddha's teaching.' {31} [F.85.b]

25.34 "They will be devoid of shame.
They will have lost the wealth of the mendicant.
They will debate with words that are false
And reject the enlightenment of buddhahood.[868] {32}

25.35 "They who have wicked minds
Will reject the Buddha's teaching.
They will cast aside the Dharma
And they will dwell in the Avīci hell. {33}

25.36 "Those who have that kind of conduct
Will neither hear me nor see me.
Those who follow the Dharma of fools
Will not attain[869] the wisdom of buddhahood.[870] {34}

25.37 "They will be hypocrites
Who will deceive by saying,

'I know everything about that.
That wisdom is within me.' {35}

25.38 "If I were to teach them for an eon
Their confusion would still be vast.
They do no more than make
Promises to be bodhisattvas.[871] {36}

25.39 "They will be young men
Whose bad behavior is incessant.
You should not in the future
Be associated[872] with them. {37}

25.40 "Should you speak with them or converse,
Treat them with respect;
Honor them without being disheartened,
In order to attain the highest enlightenment. {38}

25.41 "You should ask their age,
And if they are your senior
Show them respect
And bow your head to their feet. {39}

25.42 "Do not look at their errors,
But see the essence of enlightenment.
Do not feel anger toward them
But always have a loving mind. {40}

25.43 "If you see an error of theirs
Do not mention that fault.
Whatever karma they create
The corresponding result will come to them. {41}

25.44 "Have a smiling face that is like the moon
For both the seniors and the novices.
You should always speak sincerely,
Gently, and without pride. {42}

25.45 "You should help them in adopting
Dharma robes and receiving alms.
You should keep in your mind the thought,
'They are all going to become buddhas.'[873] {43}

25.46 "If they request from you
The gift of the Dharma,

First you should say to them,
'I do not have much learning.'[874] {44}

25.47 "You should speak in this way: [F.86.a]
'Brother, wise scholar,
How can I say anything
In front of such a great being?' {45}

25.48 "Do not speak too hastily.
Examine the one who would be the recipient.
If you know that he is a worthy recipient
Teach him even if he has not requested it. {46}

25.49 "If you see that there are many present
Among your followers who have bad conduct
You should not teach them austerity,
But instead you should praise generosity.[875] {47}

25.50 "If they have few desires
And maintain pure conduct,
Have a loving mind
And speak to them of austerity. {48}

25.51 "If there are many with correct conduct
Who have restrained bad desires,
When that aspect has been attained
Then you should praise correct conduct. {49}

25.52 "First you should know your students,
And if they are known to be pure
Then teach to them every one
Of the virtuous qualities that there are. {50}

25.53 "Always praise and teach
Generosity, conduct, patience,
Diligence, meditation, and learning,
Contentment, few desires, and austerity.[876] {51}

25.54 "Living in solitary places, practicing meditation,[877]
And abandoning living among many people
Should be praised by you
As the doorway to the power of retention.[878] {52}

25.55 "They should have perfect conduct
By staying in solitary places.

They should have perfect generosity
Through remaining in seclusion. {53}

25.56 “Maintaining the aspect of conduct,
They should become very learned.
Those who seek for this samādhi
Should make offerings to the Buddha’s relics. {54}

25.57 “Those who seek this peaceful samādhi
Should make offerings to the Buddha
With parasols, banners, and flags,
And with incense, garlands, and ointments. {55}

25.58 “Without being indolent or disheartened,
They should offer to the Buddha’s relics
Delightful music,
United with song. {56}

25.59 “For the highest enlightenment[879]
They should offer to the Lord
As much incense, garlands, parasols,
Clothing, and powders as there are. {57}

25.60 “For the sake of this peaceful samādhi, [F.86.b]
All the immeasurable, inconceivable
Offerings that there can be
They should make to all the buddhas.[880] {58}

25.61 “Those who seek unimpeded wisdom,
Who are without attachment,
Give the highest wisdom of buddhahood,
Equally shared for all beings. {59}

25.62 “I, too, having become unattached,
And seeking this peaceful samādhi,
Made inconceivable offerings
To the buddhas of the past. {60}

25.63 “It is difficult to attain the appearance of the buddhas.
It is difficult to attain birth as a human.
It is difficult to attain faith in the teachings,
And to become a mendicant. {61}

25.64 “One whose mind is dedicated to enlightenment
Is one who pleases the Buddha.[881]

Do not deviate from that commitment,
But remain within that practice. {62}

25.65 "One who maintains this sūtra
During the time of destruction
Should quickly gain eloquence
And continue its teaching. {63}

25.66 "For someone who has wished to hear it,
There is an inconceivable accumulation of merit
In possessing just one verse,
Let alone obtaining the entire sūtra. {64}

25.67 "For even if as many beings as there are in a kalpa
Were diligently to make offerings
To all the beings who have attained enlightenment,
And do so continuously with veneration, {65}

25.68 "All the merit from the latter
Will come not even to a sixteenth part
Of the merit from possessing
Just one verse of this samādhi. {66}

25.69 "One who hears this samādhi
Will be free of uncertainty.
I know these inconceivable benefits
Through my wisdom of buddhahood." {67}

25.70 *Conclusion of the twenty-fifth chapter, "Engaging in Discernment."*

26. Chapter 26

REJOICING

26.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skillful in methods. [F.87.a][882]

26.2 "Young man, in what way should bodhisattva mahāsattvas be skillful in methods? For that, young man, bodhisattva mahāsattvas focus their minds upon all beings. Those bodhisattva mahāsattvas rejoice in whatever roots of merit and accumulations of merit all beings have. Three times every day and three times every night they rejoice in whatever roots of merit and accumulations of merit all beings have, and the roots of merit and accumulation of merit that come from their taking omniscience as the focus of their aspiration they donate to all beings.

26.3 "Young man, because those bodhisattva mahāsattva possess the accumulation of merit that comes from being skillful in methods, they will quickly attain this samādhi, and they will quickly attain the highest, complete enlightenment of perfect buddhahood."

26.4 Thereupon the Bhagavān spoke these verses:

"Three times a day and three times a night
I develop the aspiration to enlightenment
And rejoice in the entirety of the merit accumulated
By all these beings who are my family. {1}

26.5 "I rejoice in those who have pure conduct,
Who will do nothing bad even to save their lives.
I rejoice in whatever merit is possessed
By bodhisattvas with perfect aspiration. {2}

26.6 "I rejoice in those who have faith in the Buddha,

Faith in the Dharma, and also the Saṅgha.
I rejoice in those who make offerings to the Sugata
Because of their desire for enlightenment.[883] {3}

26.7 “I rejoice in those who develop the aspiration
For the highest, supreme, unsurpassable enlightenment,
Doing so with great understanding, for the sake of beings,
And so that the lineage of enlightenment will remain.[884] {i}

26.8 “I rejoice in the bodhisattvas overwhelmed by compassion
Who give away their wealth, grain, and jewels,
Their queens, sons, and daughters,
Their vast kingdoms, and even their own flesh.[885] {ii}

26.9 “I rejoice in those who give away their own bodies
With joyful minds for the sake of beings,
Having trained in the training of skillful methods [F.87.b]
And subdued their bodies through meditation on wisdom.[886] {iii}

26.10 “I rejoice in those who live in the forest,
Always alone and solitary like a rhinoceros,
Always with pure livelihood and few activities,
Without acting hypocritically for the sake of reputation. {6}

26.11 “I rejoice in those who have no entanglements,
Who have no envy or yearning for a home,
Who are always terrified of the three realms
And act without attachment to the world. {7}

26.12 “I rejoice in those who are without complication
And are saddened by every rebirth into existence.
This samādhi will not be difficult to attain
For those who do not dispute but have peaceful minds. {8}

26.13 “I rejoice in those who see the harmfulness of crowds,
Who avoid every kind of disagreement,
Who live in solitude, dwelling at the foot of trees,
And who are heirs of the sugatas focused upon liberation. {9}

26.14 “I rejoice in those who live in solitude,
Neither praising themselves nor criticizing others.
I rejoice in those who are not careless
But careful in the Buddha’s teaching. {10}

26.15 “That carefulness is the very root

Of all the qualities of the aspects of enlightenment.
This samādhi is not difficult to attain
For any heirs of the Buddha who are always careful. {11}

26.16 "The teaching of the Sugata is a treasure that has been found.
Attaining homelessness is a second treasure.
The attainment of faith is a third treasure.
This samādhi is a fourth treasure. {12}

26.17 "On learning of emptiness, of the field of activity of the buddhas,
If it is not rejected, that is a treasure that has been found.
Endless eloquence is a treasure that has been found,
And any dhāraṇī is a supreme treasure. {13}

26.18 "That carefulness is the very root
Of all the virtuous qualities that have been proclaimed,
And of correct conduct, learning, giving, and patience.
The Sugata has taught that it is a treasure that has been found. {14}

26.19 "For those who are careful in the Buddha's teaching,
For those who have perfect aspirations, [F.88.a]
This samādhi will not be difficult to obtain.
They are established in the Buddha's teaching." {15}

26.20 *Conclusion of the twenty-sixth chapter, "Rejoicing."*

27. Chapter 27

THE BENEFITS OF GENEROSITY

27.1 Then the Bhagavān said to the youth Candraprabha, "Young man, as it has been said, 'Be careful,' you, young man, should consequently train in that way. Why is that? Because, young man, for bodhisattva mahāsattvas who are careful, the highest, complete enlightenment is not difficult to attain, let alone this samādhi.

27.2 "Young man, in what way should bodhisattva mahāsattvas be careful? For that, young man, bodhisattva mahāsattvas should have perfectly pure conduct. Young man, in what way should bodhisattva mahāsattvas have perfectly pure conduct? For that, young man, bodhisattva mahāsattvas who have perfectly pure conduct, never separating from an all-knowing mind, should practice the six perfections. Listen, for I shall teach you their benefits.

27.3 "Young man, there are ten benefits for bodhisattva mahāsattvas who aspire to generosity. What are the ten benefits? They are: [1] the kleśa of avarice is overcome; [2] their minds are constantly devoted to generosity; [3] from the ordinary wealth of the populace they obtain what is essential; [4] they are reborn into a wealthy family, and as soon as they are born they have a mind that aspires to generosity;[887] [5] they are beloved by the fourfold assembly; [6] they enter the assembly without fear or lack of confidence; [7] verses that praise their greatness spread to the cardinal and intermediate directions; [8] they have soft and youthful arms and legs; [9] they stand on feet with level soles;[888] and [10] they are never apart from kalyāṇamitras [889] until they are seated at the Bodhimaṇḍa. [F.88.b]

27.4 "Young man, those are the ten benefits for the bodhisattva mahāsattvas who aspire to generosity."

It was said:

27.5 "Avarice is overcome.
Their generosity increases.

They are those who obtain the essentials
And are reborn into a wealthy family. {1}

27.6 "As soon as they are born
There is generosity in their minds.
They are beloved by beings,
Both the laity and mendicants. {2}

27.7 "They enter the assembly
Fearlessly and confidently.
Their renown spreads
Through the villages and towns. {3}

27.8 "They have soft arms and legs
That they gain without difficulty.
They obtain kalyāṇamitras,
Both buddhas and śrāvakas. {4}

27.9 "They never have an avaricious mind;
Their minds always delight in generosity.
They are beloved by millions of beings.
Those are the benefits of being without avarice. {5}

27.10 "They are reborn into a family with great wealth.
At birth they have minds that delight in generosity.
They obtain the essentials and choose the time of passing away.
Those are the benefits of being without avarice. {6}

27.11 "Fearlessly they enter an assembly.
Their renown spreads in all directions.
They always have soft arms and legs.
Those are the benefits of being without avarice. {7}

27.12 "It is not difficult for them to obtain kalyāṇamitras.
They also see buddhas and śrāvakas.
Seeing them, they make offerings to them with faith.
Those are the benefits of being without avarice." {8}

27.13 *Conclusion of the twenty-seventh chapter, "The Benefits of Generosity."*

28. Chapter 28

THE TEACHING ON CORRECT CONDUCT

28.1 "Young man, there are ten benefits for bodhisattva mahāsattvas from perfectly pure, correct conduct. What are the ten benefits? They are: [1] they devote[890] themselves to wisdom and perfect it; [2] they follow the example of the buddhas; [3] they do not criticize the wise; [4] they do not waver from their vows; [5] they maintain their practice; [6] they turn away[891] from saṃsāra; [7] they are led to attain nirvāṇa;[892] [8] they live without faults arising; [F.89.a] [9] they attain samādhi; and [10] they will never be poor.[893]

28.2 "Young man, those are the ten benefits for the bodhisattva mahāsattvas who have perfectly pure, correct conduct."

It was said concerning this:

28.3 "They bring wisdom to perfection,
Follow the example of the buddhas,
Do not criticize those who are wise,
And they are always without fear. {1}

28.4 "They do not waver from their vows,
They maintain their practice,
They are led to attain nirvāṇa,
And they turn away from saṃsāra. {2}

28.5 "They live without faults arising,
They quickly attain samādhi,
They will not be poor,
And they maintain correct conduct. {3}

28.6 "Their wisdom will be perfected,
And they follow the example of the buddhas.
They never make criticisms of the wise,
And thus their conduct is completely pure. {4}

28.7 “The wise ones never waver from their vows.
The heroic ones[894] maintain their practice.
Seeing the many faults of saṃsāra
They go toward nirvāṇa. {5}

28.8 “There are no faults[895] that arise in their minds;
Thus, they maintain the strength of correct conduct,
And quickly attain an immaculate[896] samādhi.
Those are the benefits of pure, correct conduct.” {6}

28.9 *Conclusion of the twenty-eighth chapter, “The Teaching on Correct Conduct.”*

29. Chapter 29

TEN BENEFITS

29.1 "Young man, there are ten benefits for bodhisattva mahāsattvas from maintaining patience and being kind. [F.89.b] What are these ten? They are: [1] they are not burned by fire; [2] they are not slain by weapons; [3] they are not affected by poison; [4] they do not drown in water; [5] the devas protect them; [6] they attain a body adorned by the primary signs of a great being; [7] all the doorways to their rebirth in lower existences are closed; [8] it is not difficult for them to be reborn in the paradise of Brahmā; [9] they are happy day and night; and [10] their physical sensations of comfort and pleasure are never lost.

29.2 "Young man, those are the ten benefits for the bodhisattva mahāsattvas from maintaining patience and being kind."

On this topic, it was said:

29.3 "They are not burned by fire,
They are not killed by weapons,
They are not affected by poison,
They do not drown in water, {1}

29.4 "They are protected by devas,
They have the thirty-two primary signs,
And the lower existences are closed to them.
Those are the benefits of patience. {2}

29.5 "The state of Brahmā and the state of Śakra
Are not difficult for them to attain.
They always dwell in happiness
And have inconceivable pleasure. {3}

29.6 "They are not slain by fire or weapons;
They are not killed by poison or drowning.

They are protected by devas, nāgas, and yakṣas.
Those are the benefits of maintaining kindness. {4}

29.7 “Their bodies will have the thirty-two primary signs.
They will not fall into the lower existences,
And at death they will be reborn in the realm of Brahmā.
Those are the benefits of maintaining patience. {5}

29.8 “They have happiness day and night.
Their bodies will have pleasurable sensations.
They will have the power of patience and bliss.
Those wise ones will always have a tranquil mind. {6}

29.9 “Young man, there are ten benefits for bodhisattva mahāsattvas from taking up diligence. What are the ten benefits? They are: [1] it is difficult to approach their level;[897] [2] they attain the state of being cared for by the buddhas; [3] they will be cared for by the devas; [4] they maintain the Dharma they have received; [5] they obtain the Dharma they have not previously received; [6] they attain the lineage of samādhis;[898] [7] they have few illnesses; [8] they digest their food well; [9] they are like lotuses; and [10] they are not like pestles.[899]

29.10 “Young man, those are the ten benefits for the bodhisattva mahāsattvas from taking up diligence.”

On this topic, it was said:

29.11 “It is difficult to approach their level.[900]
They are without idleness.[901]
The devas protect them.
They quickly[902] see the buddhas. {7}

29.12 “Their prayers are fulfilled,[903]
They attain the lineage of samādhis,
And they do not become ill.[904] [F.90.a]
Those are the benefits of diligence.[905] {8–9}[906]

29.13 “They digest pleasurably, without harm,
That which they eat and drink. {10}
They gradually develop
Like a blue lotus in the middle of water.[907]

29.14 “In that way the bodhisattvas
Develop through good qualities. {11}
The days and the nights
Pass fruitfully for them.[908]

29.15 “The Tathāgata who has engaged in diligence,
Gaining accomplishments for numerous eons,
Has taught to the bodhisattvas
These benefits of possessing diligence. {12}

29.16 “Those who engage in diligence
Are in the care of the jinas.
The devas, too, make aspirations for them.
They will soon attain the Buddha’s enlightenment. {13}

29.17 “What they have learned will never diminish,
And they give many other Dharma teachings.
Their confidence of speech increases immensely.
Those are the benefits of engaging in diligence. {14}

29.18 “They will quickly attain the lineage of samādhis.
They will never become ill.
Whatever food they eat
They will comfortably digest completely. {15}

29.19 “Day and night the good qualities
Of their powerful diligence increase.
Through the power of this diligence,
Before long they will attain enlightenment. {16}

29.20 “Young man, there are ten benefits for bodhisattva mahāsattvas from being devoted to meditation. What are the ten benefits? They are: [1] they maintain their bodhisattva conduct; [2] they engage in the field of that conduct;[909] [3] they live free from anguish; [4] their sensory faculties are protected;[910] [5] they experience pleasure;[911] [6] they are separated from desire; [7] they have insatiability for meditation; [8] they are free from the domain of Māra; [9] they are established in the domain of the Buddha; and [10] they ripen the state of liberation.

29.21 “Young man, those are the ten benefits for the bodhisattva mahāsattvas from being devoted to meditation.”

On this topic, it was said:

29.22 “They are never without bodhisattva conduct,
As they are established in bodhisattva conduct.
The yogins practice the field of that conduct,
And reject that which is not the field of that conduct. {17}

29.23 “They live without anguish.
Their senses hidden and bound,

They experience pleasure. [F.90.b]
Their field of conduct is practicing meditation. {18}

29.24 "They are without desire, or the craving of desire.
They abide in the bliss of meditation.
They are free from the domain of Māra
And dwell in the Buddha's domain. {19}

29.25 "This is the particular quality of the yogins:
That they delight in being alone in the forest.
They bring liberation to fruition.
Those are the ten aspects. {20}

29.26 "The bodhisattvas remain in bodhisattva conduct
And they reject everything that is not that conduct.
They reject that which is not the field of that conduct and remain in that which is.
Those are the benefits of endeavoring in samādhi. {21}

29.27 "They never experience anguish.
They reach the state of higher bliss.
Both their body and mind become blissful.
These are the benefits of endeavoring in meditation.[912] {22}

29.28 "They live secretly in solitary places.
They never have any distractions.
Thus their bodies are in isolation
And they attain happiness free of desires. {23}

29.29 "They are unstained by desires and have no kleśas.
Thus they are free from the domain of Māra
And are established in the domain of the tathāgatas.
They bring their liberation to fruition. {24}

29.30 "Young man, there are ten benefits for bodhisattva mahāsattvas from engaging in wisdom. What are these ten? They are: [1] they give away all their possessions without becoming proud that they are pure; [2] they have immaculate, correct conduct without forming an attachment to that conduct; [3] they maintain the power of patience without maintaining the conceptualization that there are beings; [4] they take up diligence in isolation from body and mind;[913] [5] in meditating they meditate with a non-abiding meditation; [6] they are invincible to the māras; [7] they are unshakable to all adversaries;[914] [8] they attain illumination regarding all engagement with the composite;[915] [9] they engage in vast great compassion for all beings, and

have no aspiration for the level of the śrāvakas or pratyekabuddhas;[916] [F.91.a] and [10] they enter into the dhyānas, samādhis, and samāpattis of the buddhas.[917]

29.31 "Young man, those are the ten benefits for the bodhisattva mahāsattvas from engaging in wisdom."

On this topic, it was said:

29.32 "The heroic ones give away all their possessions
But do not become proud that they are pure.
They keep their correct conduct immaculate
But they form no attachment to that. {25}

29.33 "The wise ones meditate on patience
But have expelled the conceptualization of beings.
They are those who engage in diligence
But in isolation from body and mind. {26}

29.34 "They are those who cultivate meditation,
But without abiding and independent;
They are invincible to the māras.
Those are the qualities of those who have wisdom. {27}

29.35 "They are unshakable
To every adversary
And have obtained the illumination of saṃsāra.
Those are the qualities of wisdom. {28}

29.36 "They have attained great compassion
Toward all beings.
They never have an aspiration
For the wisdom of the śrāvaka or pratyekabuddha. {29}

29.37 "They are not proud of being pure through giving away all their possessions.
They have immaculate correct conduct but have no attachment to conduct.
They meditate on patience but have no conceptualization of beings.
Those are the benefits of being devoted to wisdom. {30}

29.38 "They engage in diligence but in isolation.[918]
They meditate without being bound, without fixation.
They are wise[919] and are invincible to Māra.[920]
Those are the benefits of being devoted to wisdom. {31}

29.39 "They are unshakable to adversaries.[921]

They have discovered the shallowness[922] of the composite,
And they have vast compassion for beings.
Those are the benefits of being devoted to wisdom. {32}

29.40 "They never give rise to an aspiration to be
A pratyekabuddha or śrāvaka,
And thus they are established in the qualities of a buddha.
Those are the benefits of being devoted to wisdom.[923] {33}

29.41 "Young man, there are ten benefits for bodhisattva mahāsattvas from becoming very learned. What are the ten benefits? They are: [1] they do not create kleśas;[924] [2] they do not develop malice;[925] [F.91.b] [3] they expose doubts; [4] they make views accurate; [5] they shun the wrong paths; [6] they are established on the true path; [7] they have reached the doorway to deathlessness; [8] they are close to enlightenment; [9] they are a light for beings; and [10] they have no fear of the lower existences.

29.42 "Young man, those are the ten benefits for the bodhisattva mahāsattvas from becoming very learned."

On this topic, it was said:

29.43 "These are taught to be the ten benefits
From becoming very learned
Just as they are known
By the Tathāgata, the Buddha. {34}

29.44 "They know the two aspects
Of the kleśas and of purification.
They reject the kleśas
And follow[926] the path of purification. {35}

29.45 "The wise ones reject doubts
And develop accurate views.
They shun the wrong path
And follow the correct path. {36}

29.46 "They are at the door to deathlessness
And they are close to enlightenment.
They are a light for beings
And they are not afraid of the lower existences. {37}

29.47 "They know the numerous properties of having the kleśas,
And in the same way they know the aspect of purification.
They completely reject the kleśas
And train in the supreme quality of purification. {38}

29.48 “They expose the doubts of all beings.
They have a view that is always accurate.
They shun the wrong path
And are always upon the true path of peace. {39}

29.49 “They are always beside the doorway to deathlessness;
They are always close to stainless enlightenment.
They have become a light to all the multitudes of beings
And they have no fear of the lower existences. {40}

29.50 “Young man, for bodhisattva mahāsattvas who are intent on giving the Dharma, there are ten benefits that come from giving the Dharma. What are the ten benefits? They are: [1] they reject that which should not be done; [2] they engage in that which should be done; [3] they follow the Dharma of a worthy person; [4] they purify buddha realms; [5] they reach the Bodhimaṇḍa; [6] they give away material things; [7] they overcome the kleśas; [F.92.a] [8] they give their portion[927] to all beings; [9] they meditate on love toward those on whom their minds are focused; and [10] they attain happiness in this life.

29.51 “Young man, for bodhisattva mahāsattvas who are intent on giving the Dharma, those are the ten benefits that come from giving the Dharma.”

On this topic, it was said:

29.52 “Those who give the supreme gift,
The gift of the Dharma, are not misers.
The Lord of the World has taught
That they will have ten benefits. {41}

29.53 “They reject all that should not be done;
The wise ones engage in what should be done.
They obtain the Dharma of a worthy person
And maintain a motivation of generosity. {42}

29.54 “They purify a buddha realm.[928]
Their realm is inconceivable.[929]
They are always on the Bodhimaṇḍa,[930]
Which is the result of giving the Dharma. {43}

29.55 “They give away all material things.
They follow the king of the Dharma.
For those who have overcome the kleśas,
Enlightenment is not hard to attain. {44}

29.56 “With a loving mind they give

Their portion to all beings.
They are those who have no envy,
And they have a happiness higher than that of humans. {45}

29.57 "They are learned people who reject what should not be done.
They are wise people who are always doing what should be done.
They always follow the Dharma of great beings.
They are learned people who always give the gift of the Dharma. {46}

29.58 "Their realm is one that is always pure.
They increase those qualities that are aspects of enlightenment.
They are always close to the Bodhimaṇḍa.
Those are the benefits of giving the Dharma. {47}

29.59 "They have no kleśas, and give material things away.
They know the characteristics of things.
They are liberated from all attachment.
They never have any impediments. {48}

29.60 "They have a wise one's mind.
They wish for all beings to be happy.
They have loving minds free of envy,
And in this life their happiness is not little. {49}

29.61 "Young man, there are ten benefits for bodhisattva mahāsattvas who dwell in emptiness. What are the ten benefits? They are: [1] they dwell in the dwelling of the Buddha;[931] [F.92.b] [2] their meditation is nondwelling;[932] [3] they are not intent on rebirth;[933] [4] they have no clinging to conduct;[934] [5] they do not criticize superior beings; [6] they live in an appropriate manner; [7] they do not conceptualize the objects of perception;[935] [8] they remain detached;[936] [9] they do not disparage the buddhas;[937] and [10] they possess the Dharma.[938]

29.62 "Young man, those are the ten benefits for bodhisattva mahāsattvas who dwell in emptiness."

On this topic, it was said:

29.63 "The yogins dwell in that which is
The dwelling of the lords of men
And the field of activity of all the buddhas,
Without the conception of a life. {50}

29.64 "Without dependence on any existence
They never give up the superior dhyāna.
Having seen the nature of phenomena

They have no intention of being reborn. {51}

29.65 “Those who have no clinging to conduct
Will not be dependent on conduct.[939]
They do not criticize in any way
Another superior being[940] who is without defilement.[941] {52}

29.66 “They live in an appropriate manner
And are not known to quarrel.
The yogins do not conceptualize things
But live always detached. {53}

29.67 “They do not disparage the Buddha
Even for the sake of their life.
While remaining in the emptiness of phenomena
They are fearlessly visible in their body. {54}

29.68 “They teach the Dharma with veneration
For the inconceivable enlightenment of buddhahood
Of all the lords of the worlds,
And they have no doubt in the Dharma of the Buddha. {55}

29.69 “The dwelling place of the supreme individuals,
The level not that of the many kinds of tīrthika,
There where there is no being, soul, or person:
That is where the bodhisattvas dwell.[942] {56}

29.70 “They have no dwelling whatsoever.
They remain in the bliss of nondwelling dhyāna.[943]
They see that phenomena have no self, no being,
And they do not give rise to the concept of creation. {57}

29.71 “They understand the nature of phenomena.
They have no dependence even on conduct.
They do not conceive of themselves as pure because of conduct,
And always have faith in the buddhas.[944] {58}

29.72 “They meditate on the empty nature of all phenomena
And they are never in any way inappropriate. [F.93.a]
They possess the pure Dharma of the tathāgatas
And do not disparage the guides. {59}

29.73 “Young man, there are ten benefits for bodhisattva mahāsattvas who remain intently in meditative seclusion. What are the ten benefits? They are: [1] their minds are unpolluted; [2] they remain careful; [3] they keep the Buddha in

mind; [4] they have faith in bodhisattva conduct;[945] [5] they have no uncertainty concerning wisdom;[946] [6] they have gratitude toward the buddhas;[947] [7] they do not abandon[948] the Dharma; [8] they maintain vows perfectly; [9] they have attained the level of self-discipline; and [10] they have the direct perception of the four discernments.

29.74 "Young man, those are the ten benefits for bodhisattva mahāsattvas who remain intently in meditative seclusion."

On this topic, it was said:

29.75 "Their minds are unpolluted.
They have rejected all carelessness.
They maintain carefulness.
Their field of activity is meditative seclusion. {60}

29.76 "They have faith in the buddhas, having heard
Of the conduct of the Lord of the World.
The yogins have no doubt concerning wisdom,
The inconceivable wisdom of the buddhas. {61}

29.77 "They have gratitude toward the buddhas,
And have no doubt concerning the Dharma of the buddhas.
They maintain their vows perfectly,
And have attained the level of self-discipline. {62}

29.78 "They have attained discernment.
They delight in being alone in the forest.
They have forsaken gain and honors,
And their field of activity is meditative seclusion. {63}

29.79 "Their minds are unpolluted.
They have forsaken all carelessness.
They are great beings who are always careful.
Those are the benefits of being dedicated to samādhi. {64}

29.80 "They keep in mind the buddhas, the supreme humans,
And they have faith in their supreme conduct.
They do not doubt the wisdom of the tathāgatas.
Those are the benefits of being dedicated to samādhi. {65}

29.81 "They always have gratitude toward the buddhas.
They do not forsake the Dharma even for the sake of their life.
At all times they keep their vows perfectly.
Those are the benefits of being dedicated to samādhi. {66}

29.82 “They have attained the level of self-discipline. [F.93.b]
They quickly attain the direct perception of discernment.
They speak with the unceasing confidence of speech.
They teach millions and billions of sūtras. {67}

29.83 “They quickly attain the enlightenment of buddhahood.
They protect the teaching of the Guide.
They defeat all who are adversaries.
They extensively propagate the enlightenment of buddhahood. {68}

29.84 “When those bodhisattvas pass away,
They go to the realm of Sukhāvatī.
They hear the highest Dharma from Amitāyus
And attain the acceptance of the nonorigination of phenomena. {69} [B9]

29.85 “Young man, there are ten benefits for bodhisattva mahāsattvas who are dedicated to solitude. What are the ten benefits? They are: [1] they have few activities; [2] they have gone far from busy crowds; [3] they have no quarrels; [4] they have no harm; [5] they do not increase defilements;[949] [6] they do not create any cause for disputes; [7] they have perfectly peaceful conduct; [8] they maintain perfect self-restraint; [9] their minds are prepared for liberation; and [10] they quickly manifest liberation.

29.86 “Young man, those are the ten benefits for bodhisattva mahāsattvas who are dedicated to solitude.”

On this topic, it was said:

29.87 “They always have few activities.
They have gone far from busy crowds.
They have no quarrels.
They live alone in the forest. {70}

29.88 “Without an intention to cause harm
They do not increase their defilements.
They have no cause for disputes.
Those are the qualities of living in a forest. {71}

29.89 “They are peaceful in their conduct.
They restrain their body, speech, and mind.
They are prepared for liberation;
They will quickly reach liberation. {72}

29.90 “They are yogins who always have few activities.
They have shunned the many faults of busy gatherings.
The yogins[950] do not ever quarrel.

Those are the qualities of living in a solitary place. {73}

29.91 "When they have become saddened by the composite,
They never harbor any longing for the world,
And they do not increase their defilements.
The ones who live in a forest gain these benefits. {74}

29.92 "There never arises in them a cause for disputes. [F.94.a]
They live in solitude, delighting in peace.
Their body, speech, and mind are restrained.
The ones who live in solitude will have many qualities. {75}

29.93 "They are prepared for liberation.
They will quickly attain the peace of liberation.
They dwell in the forest and are close to liberation.
Those who dwell in solitude will have all these qualities. {76}

29.94 "Young man, there are ten benefits for bodhisattva mahāsattvas who live by receiving alms in the austerity of the disciplines of mendicancy. What are the ten benefits? They are: [1] they have no desire for a reputation; [2] they have no desire for fame; [3] they have no desire for honors or gains; [4] they remain within the four noble families;[951] [5] they have no hypocrisy or boasting; [6] they do not praise themselves; [7] they do not criticize others; [8] they engage with households without aversion or attachment;[952] [9] they give the Dharma without expectation of a reward;[953] and [10] the Dharma they teach while remaining in the austerity of the disciplines of mendicancy will be remembered.

29.95 "Young man, those are the ten benefits for bodhisattva mahāsattvas who live by receiving alms in the austerity of the disciplines of mendicancy."

On this topic, it was said:

29.96 "They have no desire for a reputation.
They do not wish for fame.
Those who remain in the disciplines of mendicancy
Are indifferent to gain and loss. {77}

29.97 "They do not abandon the noble family.
They have no hypocrisy or boastfulness.
They do not praise themselves
And they do not criticize others. {78}

29.98 "They have no attachment or aversion,
And teach the Dharma with no thought of reward.
The words they speak will be remembered.

Recipients of alms will have those qualities.[954] {79}

29.99 “They do not seek reputation, fame, or gain.
They remain within the four noble families.
The wise ones are neither hypocritical nor boastful.
Those are the qualities of dedication to mendicancy. {80}

29.100 “They do not praise themselves or criticize others.
They are not upset when spoken to harshly.
They are not delighted when they hear themselves praised. [F.94.b]
Recipients of alms will have that contentment.[955] {81}

29.101 “They give the gift of the Dharma without thought of reward.
They do not search for fame or gain.
The words they speak will be remembered.
Those are the benefits that come from dedication to mendicancy. {82}

29.102 “Young man, bodhisattva mahāsattvas who dwell in solitude while maintaining those qualities of the Dharma will obtain the treasure of the buddhas, they will obtain the treasure of the Dharma, they will obtain the treasure of wisdom, and they will obtain the treasure of knowing the past, the future, and the present.

29.103 “Young man, how do bodhisattva mahāsattvas obtain the treasure of the buddhas? Young man, bodhisattva mahāsattvas who practice alone, who dwell in solitude, will attain the five higher cognitions. What are the five higher cognitions? They are divine sight, divine hearing, the knowledge of others’ minds, remembering past lives, and possessing miraculous powers. Young man, those are the five higher cognitions that are obtained. Through divine vision, which transcends human vision, the countless, innumerable buddha bhagavāns in the eastern direction are seen. In the same way the countless, innumerable buddha bhagavāns in the southern, western, and northern directions are seen. They constantly have this vision of the buddhas. Young man, in that way the bodhisattva mahāsattvas obtain the treasure of the buddhas.

29.104 “Young man, how do bodhisattva mahāsattvas obtain the treasure of the Dharma? The bodhisattva mahāsattvas hear with their divine hearing the Dharma that is taught by those buddha bhagavāns in the ten directions. They are constantly hearing the Dharma. Young man, in that way the bodhisattva mahāsattvas obtain the treasure of the Dharma.

29.105 “Young man, how do the bodhisattva mahāsattvas obtain the treasure of wisdom? Young man, the bodhisattva mahāsattvas who have that wisdom obtain the entire Dharma. They do not forget anything that they have

obtained, and teach the Dharma to beings, [F.95.a] knowing what will be beneficial for any one person. Young man, in that way bodhisattva mahāsattvas obtain the treasure of wisdom.

29.106 "Young man, how do bodhisattva mahāsattvas obtain the treasure of knowing the past, the future, and the present? Through the higher cognitions they gain the knowledge of the minds and conduct of all beings in the past, the future, and the present. Young man, in that way bodhisattva mahāsattvas obtain the treasure of knowing the past, the future, and the present.

29.107 "Young man, in brief, bodhisattva mahāsattvas who maintain the qualities of the Dharma in that way will obtain the entire Dharma of the buddhas. This level is not reached by śrāvakas or pratyekabuddhas, let alone any adversary of the Dharma."

On this topic, it was said:

29.108 "The wise ones who remain in solitude
Will quickly attain the treasure of the buddhas,
The treasure of the Dharma, the treasure of wisdom,
The treasure of the past, and the five higher cognitions."[956] {83}

29.109 *Conclusion of the twenty-ninth chapter, "Ten Benefits."*

30. Chapter 30

TEJAGUṆARĀJA

30.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, you should train in this way, thinking, 'I will abandon even the pleasures of the kingship of a divine cakravartin and enter homelessness.'

30.2 "Young man, having entered homelessness you should maintain the disciplines of mendicancy, live in solitude, and develop perfect mildness and patience.

30.3 "Young man, you should apply yourself diligently, as if your hair and clothes were on fire, and listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.

30.4 "Young man, you should always, like a rhinoceros, dwell without a companion in the forest."[957] [F.95.b]

30.5 Thereupon the Bhagavān, in order to explain this topic,[958] gave a detailed teaching on this episode from the past by chanting the following verses to the youth Candraprabha:

30.6 "I remember many hundreds of eons ago
There was a guide of limitless renown.
Multitudes of humans, devas, and nāgas made offerings to him.
He was a jina named Tejaguṇarāja. {1}

30.7 "During that time there formed a community
Of a hundred and sixty million bhikṣus with higher cognitions,
Who had completely attained the power of the discernments,
Who practiced the austerity of the disciplines of mendicancy, and who had peaceful minds. {2}

30.8 "At that time there were in this Jambudvīpa

One billion seven hundred and sixty million towns,
And each of them was five yojanas wide,
And was particularly supreme, made of the seven precious materials. {3}

30.9 "At that time, all of those perfect towns
Were adorned by many hundreds of parks,
And all those parks were adorned
With fresh flowers and fruit, like massed clouds. {4}

30.10 "Those perfect parks were adorned
With various beautiful trees with edible fruits—
Covered with jackfruits, mangos, rose apples, and breadfruit,
And with hundreds of karnikara, magnolia, and puṇṇaga trees. {5}

30.11 "At that time, flocks of birds in banyan trees would sing—
Hundreds of cuckoos, avadavats, and peacocks,
And flocks of many other birds were heard:
The songs of parrots,[959] partridges, and snipes. {6}

30.12 "There was the supreme sound of the songs of bees and partridges
That equaled that of Dhṛtarāṣṭra,[960] the king of geese.
They had bright, multicolored bodies, brilliant with great hues,
And sang delightful, beautiful, charming songs. {7}

30.13 "At that time, there were gatherings of these birds,
There were the songs of avadavats, peacocks, and parrots,[961]
Cuckoos, mynas, and a variety of other birds—
Various kinds of songs from many birds. {8}

30.14 "They dwelt in those hundreds of parks
Where there were the blossoms of karnikara,
Gardenia, aśoka, and kachnar trees,
As well as red lotuses, blue lotuses, night lotuses, and white lotuses. {9}

30.15 "They were beautified by lotus flower ponds
That were adorned by a hundred thousand lotuses.
There were beautiful, exquisite lotus ponds [F.96.a]
Adorned by the fragrance of the most delightful scents. {10}

30.16 "At that time, the king in this Jambudvīpa
Was the lord of men whose name was Dṛdhadatta.
He had five hundred sons
Who were handsome and beautiful to see. {11}

30.17 "At that time the kingdom was peaceful and happy,

Free of calamities, and filled with joy and peace.
Jambudvīpa was adorned by many flowers.
It was identical to a paradise, with no difference. {12}

30.18 "At that time there was a jina, one with the ten strengths,
Without bad actions, who taught this supreme samādhi:
'The beings within existence are like dreams.
There is no one who is born and no one who dies. {13}

30.19 " 'There is no being to be found, and no soul,[962] or person.[963]
These phenomena are like dreams[964] or a plantain tree;[965]
Like illusions, the same as lightning in the sky;
Like the moon on water, the same as a mirage.[966] {14}

30.20 " 'There is no person who dies in this world,
Who departs and goes to another world.
But the karma that has been created is not destroyed.
It will ripen as good and bad results within saṃsāra. {15}

30.21 " 'It is neither eternal nor is it annihilated.
There is no accumulation or presence of karma,
Yet if it has been created there is no way to avoid encountering it,
While that which is created by others will not be experienced. {16}

30.22 " 'There is no passing away or returning.
There is no existence of all things, yet neither are they nonexistent.
There is no pure engagement with the locus of a view.
There is no conduct of beings and no engagement with peace. {17}

30.23 " 'The conduct of the sugatas, the qualities of the jinas,
Are birthlessness, peace, and the absence of attributes.
The supreme leaders, the buddhas, have these strengths and retentions,
And the strength of the ten strengths. {18}

30.24 " 'The supreme good qualities, the accumulation of qualities,
Are the supreme qualities, wisdom, retentions, strengths,
The supreme manifestation of miraculous powers,
And the attainment of the five[967] supreme higher cognitions. {19}

30.25 " 'There is no essence here to be known whatsoever.
There is no coming, no going; that is the subtle[968] mode of phenomena.[969]
The essence of phenomena has no movement whatsoever,
Thus the mode of phenomena is the mode of no movement. {20}

30.26 " 'The natural mode is not in the accumulation of words.

This mode, this nature, does not dwell anywhere. [F.96.b]
The natural mode is without dwelling, is nondependent.
It is the level of peace, the stainless domain of the jinas. {21}

30.27 " 'It is the mode of peace, complete peace, total peace.
That mode does not dwell anywhere.
It always accompanies the nature of things.
It is subtle,[970] difficult to see, and an unfluctuating state. {22}

30.28 " 'It does not fluctuate but continues to be itself.
It is a continuing nature that neither stays nor comes.
This continuing nature cannot be described.
It is the empty, unfluctuating continuity of phenomena. {23}

30.29 " 'It is taught in words but it is not the mode of words.
The mode of the nature of words is the mode of phenomena.
The aggregation of words has no location anywhere,
And that mode of its nature is the mode of phenomena. {24}

30.30 " 'The words that describe the mode are not the mode of being.
The nature of phenomena is a mode of subtle[971] meaning.
Though words are spoken, that is not the mode of being;
Words cannot be found and neither can the mode of being. {25}

30.31 " 'There is no endlessness, nor an end, nor a mode in between.
There is no existence nor nonexistence, nor a partial mode.
The knowledge of that mode of nature
Is the same in the teachings of all the supreme jinas. {26}

30.32 " 'The stainless, pure, ultimate state—
Peace, complete peace, without stain, free of stain—
There are no concepts or pride in the state of peace
That is taught by the Jina, the one with perfect compassion. {27}

30.33 " 'In this there is no usage of letters.
It is a vast mode, a vast mode of meaning.
The buddhas honor it; the jinas praise it.
The appearance of the Dharma is a subtle mode. {28}

30.34 " 'The unequaled sugatas remain in that
Stainless, vast treasure of the Dharma.
They teach the stainless, precious Dharma,
The ultimate truth of emptiness, the subtle[972] mode of meaning.' [973] {29}

30.35 "When King Dṛdhadatta heard

That the supreme human was teaching this samādhi,
He then[974] came into the presence of the compassionate Jina
Accompanied by eighty quintillion others. {30}

30.36 "The sovereign over men felt veneration for the Jina
Who was endowed with the strengths, and bowed down to his feet.
While he stayed in front of the one with the ten strengths,
Filled with joy, he placed his ten fingers together in homage. {31}

30.37 "The Jina, who was perfect, with control over his senses,
Perceived the king's pure conduct. [F.97.a]
The supreme human knew his aspiration
And taught him this supreme samādhi. {32}

30.38 "When the king had heard this ultimate truth
He experienced a vast, superior joy.
He gave up all of the four continents.
He abandoned pleasures and left his home. {33}

30.39 "When the king gave up the world and entered homelessness
For the sake of enlightenment and to become a jina,
All the people in this Jambudvīpa[975]
Gave up all sensory pleasures and entered homelessness too. {34}

30.40 "At that time there was a vast assembly with the ten strengths.
There were many diligent bhikṣus and bhikṣuṇīs.
At that time, herbs grew without ploughing,
And devas came to serve and attend to them. {35}

30.41 "The three orange Dharma robes manifested,
Perfectly cut and sewn, without parallel,
Unsullied, stainless, adorned, beautifully golden,
Arising from the Buddha's qualities and the power of merit. {36}

30.42 "See, young man, look how that supreme king
Gave up the entire world and entered homelessness.[976]
In the age of destruction there will be many beings
Who will have few possessions but will not leave their homes.[977] {37}

30.43 "There will be many in chains and suffering punishments,
Who are abused, threatened, and have unwished-for suffering.
There will be many who will have to endure harm from royal families,[978]
Who will have very few possessions and no food in their homes. {38}

30.44 "They will have very short lives and no wealth.

They will be very careless and have no power of merit.
They will be stupid, and unskilled in any craft.
They will be in poverty with nothing in their homes. {39}

30.45 "They will be impure and desire the wives of others.
They will be envious and extremely rash.
They will be degenerate and behave badly—
Yet they will say, 'I am going to be a buddha.'[979] {40}

30.46 "They will make deceptive promises and be brazen, saying,
'I am wealthy and I will give the wealth of the Dharma to the world.'[980]
They will cause harm, be hypocritical and dishonest—
Yet they will say, 'I am going to be a buddha.' {41}

30.47 "They will delight in killing, binding, and attacking others;
They will have bad conduct, and be cruel and aggressive.
They will have no gratitude, be divisive and violent— [F.97.b]
Yet will say, 'I am a noble practitioner of bodhisattva conduct.' {42}

30.48 "They will become angry with anyone
Who they hear teaching bodhisattva conduct.
When they hear something that is stupid[981] and mistaken
They will repeat those blameworthy words a hundred times.[982] {43}

30.49 "Young man, having heard these words of mine,
Do not follow[983] those others.
If you wish to reach the highest enlightenment
They are not to be trusted, even in a dream. {44}

30.50 "One could recount for hundreds of eons the many qualities
Ascribed to the austere disciplines of mendicancy,
But without possessing those qualities
One will not attain the peace of the highest enlightenment. {45}

30.51 "Always be good and gentle.
Always have pure conduct and a serene mind.
Continually maintain pure conduct,
And before long you will attain the supreme samādhi. {46}

30.52 "Do not be proud and do not be harsh.
Always have a mind that is serene.
Eliminate all pride, arrogance, and hiding of your faults,
And attain this supreme samādhi. {47}

30.53 "Always remember the Jina's qualities.

The color of perfect gold, shining brightly,
Like the sky at night filled with stars:
The Sage's body is filled with signs. {48}

30.54 "The descendant of Manu who remembers the moon of the Sage
While walking, sitting, standing, or lying down
Will always have the Teacher present before him,
And he will have vast happiness.[984] {i}

30.55 "Holding many powders and ointments,
And excellent parasols, banners, canopies, and flags,
Always make offerings to the Sugata
And this supreme samādhi will soon be attained. {49}

30.56 "Holding many musical instruments
And excellent, exquisite[985] incense, garlands, and flowers,
Make offerings always to the Jina's stūpas
And this supreme samādhi will soon be attained. {50}

30.57 "With many kinds of excellent songs and dance,
With amusements and performances made with a pure mind,
With excellent lights and incense,
Always make excellent offerings to the unequaled one.[986] {i}

30.58 "With hundreds of paṇava drums and loud mṛdaṅga drums,
With paṭaha drums, lutes,[987] the excellent sound of flutes, [F.98.a]
With the qualities of music of various kinds of melodious sounds,
Make an offering to the Guide with a pure mind. {51}

30.59 "Create beautiful images of the Buddha,
Perfectly made of precious materials,[988]
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained. {52}

30.60 "Make excellent images that are fashioned
From gold or silver, and also sandalwood,
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained.[989] {i}

30.61 "Make images that are fashioned of clay,
Or stone, or wood, or painted,
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained.[990] {ii}

30.62 "Always remain in the solitude of forests,

Forsaking the joys of villages and towns.
Be without a companion, like a rhinoceros,
And this supreme samādhi will soon be attained. {53}

30.63 "I am the Lord of the Dharma; you are my son.
Train in this samādhi practice of mine.
I was at that time Dṛdhadatta, the world-renowned
Ruler over the descendants of Manu.[991] {54}

30.64 "Seeking this peace, this supreme samādhi,
I made offerings to countless buddhas in the past.
I always maintained pure conduct
And I honored those with the ten strengths.[992] {55}

30.65 "Seeking this peace, this supreme samādhi,
In the past I gave up my sons and wives.
I gave away my supreme, excellent head, legs,
Arms, and eyes without ever being disheartened. {56}

30.66 "Seeking this peace, this supreme samādhi,
I gave away wealth and grain,
Hundreds of male and female slaves, and many jewels,
And satisfied numerous beggars. {57}

30.67 "Seeking this peace, this supreme samādhi,
In the past I gave away great quantities
Of pearls, crystals, gold, conches, ammonite stones,[993] beryls,
Perfectly pure jewels, and a mass[994] of coral, {58}

30.68 "Seeking this peace, this supreme samādhi,
I gave away vast amounts of excellent jewelry
Of various kinds, such as perfect strings of pearls,
Lion jewelry,[995] and nets of jewels. {59} [F.98.b]

30.69 "Seeking this peace, this supreme samādhi,
In the past I gave away many millions
Of fine, excellent clothes that were perfectly clean,
Made of the finest silk and cloth and beautified by gold threads. {60}

30.70 "Seeking this peace, this supreme samādhi,
I gave away various kinds of elephants, horses, chariots,
And my own beloved sons and women,
Without ever experiencing any unhappiness. {61}

30.71 "Seeking this peace, this supreme samādhi,

Whenever I saw people who were very poor,
Who were in distress and suffering because of their need,
I freed them from their poverty. {62}

30.72 "Seeking this peace, this supreme samādhi,
I have in the past given to beggars
Trillions of[996] horses, elephants, and chariots
Draped in nets of precious jewel adornments. {63}

30.73 "Seeking this peace, this supreme samādhi,
I have in the past joyfully and with compassion
Given away many trillions
Of excellently decorated parks. {64}

30.74 "Seeking this peace, this supreme samādhi,
I have in the past given away beautifully adorned
Villages, towns, regions, and market towns,
And having given them felt continuous joy. {65}

30.75 "Seeking this peace, this supreme samādhi,
I have in the past given to those who requested them
Heaps of jewels as large as Sumeru
And a similar amount of clothes and adornments. {66}

30.76 "Seeking this peace, this supreme samādhi,
I have made those who are very poor rich,
I have protected those who were in great distress,
And I have made happy many who were enduring suffering. {67}

30.77 "When I was a sovereign over this world
And saw the suffering of the population,
I felt compassion and wished them to be happy,
And gave my kingdom to them. {68}

30.78 "Young man, the marvelous things that I have done,
And the hardships I have undergone for many hundreds of eons,
I would not be able to complete recounting them
Even in a quintillion eons. {69}

30.79 "Seeking this peace, this supreme samādhi,
I underwent astonishing hardships.
The people without faith in the Sugata's conduct
Will have minds that become crazed and polluted. {70}

30.80 "Young man, I declare this to you: [F.99.a]

Have faith in me; my words are not untrue.
The Sugata does not speak words that are false.
The compassionate Jina always speaks the truth. {71}

30.81 "These many different kinds of practices
I will have carried out for many[997] eons.[998]
However I attain this supreme samādhi
I will then free millions of beings from suffering.[999] {72}

30.82 "In the moment that I have attained
This samādhi, the path of great wisdom,
Having attained this supreme samādhi
I will see numerous millions of buddhas. {73}

30.83 "I will have attained infinite miraculous powers,
And my emanations will go to hundreds of realms,
And there I will ask the compassionate ones
Many quintillions of questions. {74}

30.84 "The sugatas will give me answers
For my quintillions of questions,
And having obtained them I will remember them all
And I will not forget even a single word. {75}

30.85 "Having listened to the answers to those
Quintillions of correct questions,
I will teach the stainless state of peace
And establish many beings on the path of wisdom. {76}

30.86 "I will remain in this samādhi
And train in it for many hundreds of eons,
And will first bring many quintillions of beings
On to the highest stainless path. {77}

30.87 "Those who have not seen the previous sugatas
Who have taught this stainless way
Will not be able to have faith
In the supreme samādhi of emptiness, the ultimate truth. {78}

30.88 "The people who have faith, are wise, and know the practice,
Are always joyful when they hear
The way that is correct and profound,
And do not become frightened or terrified. {79}

30.89 "They hold the supreme enlightenment.

They have been reborn as my sons.
They are like fig-tree flowers,
And I practice for hundreds of eons for their sake. {80}

30.90 “They who possess this supreme samādhi
Have no fear of falling into unfortunate existences,
Are always free of the eight disadvantageous states,
And will see numerous millions of buddhas. {81}

30.91 “They who have this supreme samādhi in their hands, [F.99.b]
I prophesy, will have unending understanding,
And like the kind Jina[1000] who has infinite fame,[1001]
They will accomplish many benefits for beings. {82}

30.92 “They who possess this samādhi
Will have understanding and memory,
High wisdom, will retain what they have heard,
And will possess vast confidence of speech. {83}

30.93 “They who possess this samādhi
Will receive the offerings of devas,
Will be continually revered by humans,[1002]
And will be constantly protected by the hosts of spirits.[1003] {84}

30.94 “They who possess this supreme samādhi
Do not die in fire or water,
Are not harmed by poison or weapons,
And cannot be reached by enemies. {85}

30.95 “They who possess this supreme samādhi
Will always dwell in forest bowers,
Where they will be constantly attended by devas,
And where many yakṣas will be their servants. {86}

30.96 “They who possess this supreme samādhi
Will have wisdom that is as vast as the ocean,
Will describe without impediment the qualities of the Sage,
And make known correctly the qualities of the Buddha. {87}

30.97 “They who possess this supreme samādhi
Will have endless, boundless learning
That is beyond measure, like space,
And will hold the torch of wisdom that dispels darkness. {88}

30.98 “They who possess this supreme samādhi

Will always be gentle, will speak appropriate words,
Will be beloved in the midst of their followers,
And their speech will be like the lion's roar. {89}

30.99 "They who possess this supreme samādhi
Will be like healing physicians,
The support, protector, and refuge of many,
And will bring illumination to the worlds. {90}

30.100 "They who possess this supreme samādhi
Will not take pleasure in sexual intercourse.[1004]
They will enjoy śamatha and reach the bliss of dhyāna.
With a peaceful voice[1005] they will speak of peace. {91}

30.101 "They who possess this supreme samādhi
Will not take pleasure in conceptualization,
Will be free of the entire multitude of concepts,
And those wise ones will constantly be in meditation. [F.100.a] {92}

30.102 "They who possess this supreme samādhi
Will attain extraordinary vision
And will see the infinite jinas.
They will be leaders with infinite sight. {93}

30.103 "They who possess this supreme samādhi
Will have the sweet and melodious voice of a crane,[1006]
The sound of the avadavat and a drumbeat,[1007]
And a singing sound and gentle voice. {94}

30.104 "They who possess this supreme samādhi
Will have a voice that is like resounding thunder.
Their gentle speech will be like the song of a goose
And their voice will have the fifty aspects of speech.[1008] {95}

30.105 "They who possess this supreme samādhi
Will speak with an inconceivable voice
That has the pleasant sound of the various aspects of speech
For numerous quintillions of eons. {96}

30.106 "They who possess this supreme samādhi
Will not have attachment to food,
Will not delight in alms bowls or dharma robes,
But with few desires they will be content and abstinent. {97}

30.107 "They who possess this supreme samādhi

Do not praise themselves
And never criticize others.
They always delight in dhyāna and have a subtle mind. {98}

30.108 “They who possess this supreme samādhi
Always examine themselves,
Do not look for mistakes in others,
And the entire world does not impede them. {99}

30.109 “They who possess this supreme samādhi
Have pure conduct and untroubled minds,
Are never deceitful or dishonest,
Are always gentle, and always delight in liberation. {100}

30.110 “They who possess this supreme samādhi
Are always motivated to generosity,
Take no delight in avarice,
And always have correct conduct. {101}

30.111 “They who possess this supreme samādhi
Are handsome, good looking, and attractive.
Their bodies shine like the purest gold
And have the thirty-two primary signs of a great being. {102}

30.112 “They who possess this supreme samādhi
Always have an attractive appearance,
Are observed and beloved by many people, [F.100.b]
And those people never have enough of gazing upon them. {103}

30.113 “They who possess this supreme samādhi
Always delight, gladden, and enchant
Devas, nāgas, and likewise the yakṣas,
Who enter towns[1009] and praise them.[1010] {104}

30.114 “They who possess this supreme samādhi
Always have Brahmā, Śakra, and many powerful deities
Acting as their attendants,
But there is no pride in their minds. {105}

30.115 “They who possess this supreme samādhi
Have no fear of the lower existences.
They have no fear of the disadvantageous existences or bad rebirths.
They are completely free of all fear of bad rebirths. {106}

30.116 “They who possess this supreme samādhi

Have no doubts or uncertainties
On hearing in detail the supreme Dharma of the Buddha,
And they follow that profound wisdom. {107}

30.117 "They who possess this supreme samādhi,
Whatever subtle Dharma teachings they hear
They attain perfect mastery of them all,
And gain their power and detailed reasoning. {108}

30.118 "They who possess this supreme samādhi
Constantly think, 'I will always act in accordance
With what the Jina's words have taught,'
And attain unique, supreme retention. {109}

30.119 "They who possess this supreme samādhi
Will, when the time of their death comes,
Have before them the compassionate Amitābha
And his host of bhikṣus.[1011] {110}

30.120 "They who possess this supreme samādhi
Are those who have attained the retentions,
Have perfect mastery over the treasure of the Dharma,
And possess the unceasing words of eloquence. {111}

30.121 "They who possess this supreme samādhi,
With peaceful conduct and peaceful[1012] minds
Will be an illumination for beings
Wherever those holders of the Dharma go.[1013] {112}

30.122 "They attain the ten bhūmis:[1014] Perfect Joy,
Stainless, Shining, Brilliance, Difficult to Master,
Manifest, Gone Far, Unwavering,
Perfect Understanding, and Clouds of Dharma.[1015] {i}

30.123 "Those heroes attain the ten powers:[1016]
Life,[1017] karma,[1018] materials,[1019] and devotion,[1020]
And the strengths of aspiration,[1021] miracles,[1022] and birth,[1023] [F.101.a]
Dharma,[1024] mind,[1025] and likewise great wisdom.[1026] {ii}

30.124 "They who possess this supreme samādhi
Are skilled in the various aspects of the supreme Dharma treasure,
Have attained the perfect power of the dharmakāya,
And cut through the doubts of all beings.[1027] {113}

30.125 "If all beings were compassionate bhagavāns,

And were sugatas until existence comes to an end,
And if someone were to make offerings to them for many hundreds of eons
Or for more eons than there are sand grains in the Ganges, {114}

30.126 "And if in this latter time of destruction
Someone were to hear this samādhi
And say only the words 'I rejoice in this!'
The previous merit would not be a fraction of this accumulation. {115}

30.127 "Young man, whoever has this practice of peace,
This supreme samādhi, the ultimate truth of emptiness,
Propagates it and creates copies of it,
That one is a dharmabhāṇaka with wisdom." {116}

30.128 *Conclusion of the thirtieth chapter, "Tejaguṇarāja."*

31. Chapter 31

BENEFITS

31.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who think, 'I shall understand the languages of all beings and, knowing their higher or lesser capabilities, I will teach them the Dharma,' those bodhisattva mahāsattvas should listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others."

Thereupon the Bhagavān spoke these verses:

31.2 "They who, desiring liberation, possess this stainless samādhi
See the countless guides of the past,
Ask those lords of the world about their previous practice,
And those bodhisattvas dwell in supreme roots of merit. {1}

31.3 "They who, desiring liberation, possess this stainless samādhi
Obtain the highest happiness of devas and humans, [F.101.b]
Obtain the supreme offerings of devas and humans,
And obtain the happiness of dhyāna, the supreme, noble happiness.[1028] {2}

31.4 "They who, desiring liberation, possess this stainless samādhi
Do not become thrilled on hearing the highest praises,
Do not become saddened by being criticized,
And like a mountain are unmoved by the eight worldly concerns. {3}

31.5 "They who, desiring liberation, possess this stainless samādhi
Speak perfectly[1029] pleasantly, with gentle words,
Do not frown, always speak sincerely,
Have a smiling face, and have been instructed by the guides. {4}

31.6 “They who, desiring liberation, possess this stainless samādhi
Are pleasant, good company, have a gentle mind,
Are always restrained[1030] and established in self-discipline,
And are very gentle, have pleasing speech,[1031] and speak tenderly.[1032] {5}

31.7 “They who, desiring liberation, possess this stainless samādhi
Do not quarrel or cause conflict when they speak.
They have freed themselves from all stubbornness[1033] and anger
And are always joyful,[1034] pleasant, and gentle. {6}

31.8 “They who, desiring liberation, possess this stainless samādhi
Are always wise and are constantly motivated to generosity.
When they see beings in great suffering they give them their food;
They delight in giving to others, and not in their own enjoyment. {7}

31.9 “They who, desiring liberation, possess this stainless samādhi
Are admired by a hundred thousand devas,
Are always attended by nāgas, asuras, and yakṣas,
And are protected by those who dwell in the forest and its environs.[1035] {8}

31.10 “They speak with unimpeded words, like the voice of Brahmā,
Have a voice like the song of a goose, a voice like a kinnara’s song,[1036]
Have the fifty aspects of speech and have a sound that brings joy,[1037]
And have a resounding voice, a proclaiming voice, a perfect voice.[1038] {9}

31.11 “Even if someone knew how to reduce
All the worlds into their smallest particles,
They who possess this supreme, stainless samādhi
Would voice sounds that were even more numerous. {10}

31.12 “They who possess this stainless samādhi
Attain the ten powers, and attain the eight and two bhūmis.
The wise ones attain the inconceivable qualities of a buddha, [F.102.a]
Subjugate all māras, and reach the highest enlightenment.”[1039] {i}

31.13 *Conclusion of the thirty-first chapter, “Benefits.”*

32. Chapter 32

THE TEACHING ON THE NATURE OF ALL PHENOMENA

32.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wonder, 'How can I know the nature of all phenomena?' should listen to this samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others."

Thereupon the Bhagavān spoke these verses:

32.2 "In the ones who know the peace that is the nature of phenomena
No desire arises, no anger arises,
Nor in those great leaders does ignorance ever arise.
They have eliminated all kleśas without remainder. {1}

32.3 "They who know the peace that is the nature of phenomena
Are heart children of the Sugata who do not abandon the training.
They are heroes who never fall under the power of women.
Everywhere they rejoice in the teaching of the sugatas. {2}

32.4 "They who know the peace that is the nature of phenomena
Are wise, sagacious, and know the way of wisdom.[1040]
They see infinite, endless buddhas
And know infinite dhāraṇīs[1041] and wisdom.[1042] {3}

32.5 "They who know the peace that is the nature of phenomena
Will before long become a lord of humans.
They know the skills of healing and bestow happiness,[1043]
And they are able to remove all the pain of suffering.[1044] {4}

32.6 "They who know the peace that is the nature of phenomena

Know that sentient beings are suffering.
They always beat the drum of the elixir.
They will before long become a guide.[1045] {5}

32.7 “They are the supreme physicians, skilled in healing.
They know the origin of all illnesses and how to be freed from them. [F.102.b]
They have wisdom and train correctly.
Having trained they liberate many lost beings. {6}

32.8 “They who know the peace that is the nature of phenomena
Are wise heroes who are skilled in the nature of emptiness.
They have no attachment to the world and always their food is alms,
And they bring many beings to supreme enlightenment.[1046] {7}

32.9 “They who know the peace that is the nature of phenomena[1047]
Are moons[1048] among people, superior through the power of patience.
They are not angry even if struck with stones and sticks,
And they are not disturbed even if their limbs are severed. {8}

32.10 “They who know the peace that is the nature of phenomena
Have the strength of being established in the strength of patience.[1049]
Not seeing a thing that is tolerated, they are perfectly at peace.[1050]
They are wise heroes who do not become proud of the strength of their patience.[1051] {9}

32.11 “They who know the peace that is the nature of phenomena,
Never have in mind the idea ‘I am cutting through things’;
For them all things are nonexistent, always empty,
And they have eliminated every single conceptual identification. {10}

32.12 “Such are they who teach the supreme nature of phenomena.
They will before long reach the highest enlightenment.
They comprehend the scope of the nature of phenomena.
They give a gift that is infinite and endless. {11}

32.13 “They who know the peace that is the nature of phenomena
Teach infinite millions of sūtras
That are more numerous than sand grains in the Ganges,
And there is no interruption in their eloquence. {12}

32.14 “They who know the peace that is the nature of phenomena
Have wisdom as high as Sumeru,
Constantly for a hundred trillion eons,
And their teaching of the Dharma knows no end. {13}

32.15 “They who know the peace that is the nature of phenomena
Have a vast, abundant, inconceivable eloquence.
They constantly seek supreme enlightenment
And teach infinite millions of sūtras. {14}

32.16 “They who know that these phenomena have no substance
Perfectly hear and remember the entirety
Of the Dharma that the lords of humans have taught [F.103.a]
And do not doubt even a single word. {15}

32.17 “They who know that phenomena are always empty
Are at all times uniquely superior in their generosity.
They are patrons who give happiness to those who suffer.
When they see beings suffer they satisfy them with jewels. {16}

32.18 “They who know that phenomena are always empty
Will always become the kings of Jambudhvaja.
At all times they have love for all the living
And always bring infinite happiness to beings. {17}

32.19 “They who know that phenomena are always empty
Are heroes who give away their sons, daughters, and slaves.
Those great leaders’ minds never waver,
As they give away their hands, their feet, their head, and their kingdom. {18}

32.20 “They who know that phenomena are always empty
Have no anger in their mind, even in a dream,
Even though their limbs are cut from their body;
For them it is an offering to the guides, the lords of humans. {19}

32.21 “They who know that phenomena are always empty
Make offerings to all the guides of the past,
Make offerings to the lords of humans in the future,
And venerate all the guides in the present. {20}

32.22 “They who hear and retain this sūtra in the degenerate times
Are wise individuals who possess the treasure of the sugatas.
They are established in the supreme retentions,[1052]
And before long will become guides of the worlds. {21}

32.23 “They who do not forget but teach this sūtra
Are wise individuals who will never become blind.
Throughout many eons they will not lose a limb,
And will always avoid the eight disadvantageous states. {22}

32.24 “They will never be reborn in the lower existences.
They will always have a beautiful body with the primary signs of a great being.
They will always cultivate the five higher cognitions,
And those heroes will always be in the presence of the sugatas. {23}

32.25 “Endowed with wisdom they will manifest many emanations
That will go to millions of realms to guide beings.
Of all those who see this multitude of buddha emanations, [F.103.b]
That many beings will be brought to supreme enlightenment. {24}

32.26 They who hear and retain this sūtra in the degenerate times
Will be endowed with memory, understanding, wisdom, and constancy.
They will become powerful through the strength of their diligence.
They will have great brilliance and they will reach the culmination of the Dharma. {25}

32.27 They who hold this samādhi of peace in the degenerate time
Are heroes established in the brahmavihāras.
They quickly attain the eight and two bhūmis,
And swiftly subjugate the māras.[1053] {i}

32.28 Those who always meditate on this sūtra of peace
Will attain power and possess the highest strengths.
They will always be ones who are intent on benefiting beings,
And will realize the highest enlightenment at the foot of the Bodhi tree.[1054] {ii}

32.29 “Those who meditate that these phenomena are empty
Constantly radiate ten billion light rays
And eclipse even the disks of the suns.
Those heroes will, before long, become guides of the worlds. {26}

32.30 “In the past I practiced this field of peace
For many quintillions of eons.
My diligence upon this path was unceasing
And Dīpaṃkara prophesied I would become a jina. {27}

32.31 “You also should follow my practice of this sūtra,
This teaching that leads to the profound ultimate truth.
There are many tīrthikas who are lost in error concerning this.
They revile enlightenment and fall into the terrible lower realms. {28}

32.32 “During many quintillions of eons

They will experience unendurable sufferings of heat.
And even after many millions of eons have passed
They will still not die for that reason. {29}

32.33 "Those who in the terrible latter times
Protect this sūtra of the Sugata, this state of peace,
Will attain the highest enlightenment without difficulty.
They are the prophesied holders of the Dharma in the future." {30}

32.34 *Conclusion of the thirty-second chapter, "The Teaching on the Nature of All Phenomena."*[1055] [B10] [F.104.a]

33. Chapter 33

THE BENEFITS OF POSSESSING THE SŪTRA

33.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish to train in purifying[1056] the great higher cognition of all phenomena should listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.[1057]

33.2 "Young man, what is the purification of the great higher cognition of all phenomena? It is having no grasping toward all phenomena, it is having no clinging to the aggregate of correct conduct,[1058] it is having no pride in the aggregate of samādhi, it is the absence of movement in the aggregate of wisdom, it is having the discerning insight[1059] of the aggregate of liberation, and it is seeing correctly as it is the aggregate of the insight of the wisdom of liberation.[1060]

33.3 "The bodhisattva mahāsattva who has those higher cognitions manifests all the manifestations of samādhi and teaches the Dharma to beings.

"This, young man, is what is called 'the purification of the great higher cognition of all phenomena.' "

33.4 Then at that time the Bhagavān gave a detailed Dharma teaching on purifying the great higher cognition of all phenomena by chanting the following extensive verses to the youth Candraprabha:

33.5 "The purification of the great higher cognitions
Is an incontrovertible teaching.
Someone who practices in contradiction to it
Will not become free of attachment. {1}

33.6 "That higher cognition, that wisdom,
Is the inconceivable wisdom of buddhahood.
Someone who remains in attachment

Will never know that wisdom. {2}

33.7 “The numerous inconceivable Dharmas
Are taught by using words.
Someone who is attached to words
Will not know the meaning of the teaching. {3} [F.104.b]

33.8 “How can someone teach the meaning
Who does not know the meaning behind the words?
Someone who has not learned what the true nature is
Teaches that which is not the Dharma as the Dharma. {4}

33.9 “The one meaning of the differing words
Of the sūtras that have been taught by me
Within thousands of worlds
Is something that cannot be stated. {5}

33.10 “Through contemplating a single word
All of them will be meditated on—
All of the many kinds of Dharma that have been taught
By however many buddhas there have been. {6}

33.11 “For people who have mastered the meaning
That all phenomena are selfless,[1061]
When they have learned this word
The Dharmas of the Buddha will not be hard to attain.[1062] {7}

33.12 “All phenomena are the Buddha’s Dharma.[1063]
They who have learned the nature of phenomena,
They know the nature of phenomena
And do not contradict the nature of phenomena. {8}

33.13 “All words are the Buddha’s words,
As all words have no substance.
Although one seeks them in the ten directions
The words of the Buddha will not be found. {9}

33.14 “These words are the Buddha’s words.
Though one seeks them in the ten directions,
These unsurpassable words are not to be found.
They have never been found and never will be found.[1064] {10}

33.15 “The Buddha’s words are unsurpassable.
There is nothing higher than the Buddha’s words.
There is not an atom of them that is to be found,

And that is why they are called unsurpassable. {11}

33.16 “An atom, a phenomenon, is not produced.
Although explanations use the term ‘atom,’
Something the size of an atom cannot be found;
It is a term used in teaching on the worldly level. {12}

33.17 “The unfindability of phenomena is found,
But that finding also cannot be found.
Thus they who know phenomena
Realize the highest enlightenment, {13}

33.18 “And having realized the highest enlightenment
They will turn the wheel of the Dharma.
Through turning the wheel of the Dharma
They teach the Buddha’s Dharma. {14}

33.19 “The bodhisattvas who realize
The highest wisdom of buddhahood,
Because of that are called buddhas,
As they have realized buddhahood’s wisdom. {15}

33.20 “The absence of existents, the absence of aspiration,
The absence of attributes, and emptiness—
It is these doorways to liberation
That the Buddha taught as doorways. {16}

33.21 “The eyes, the ears, and the nose,
The tongue, the body, and likewise the mind,
The buddhas have explained
That they are by nature empty. {17}

33.22 “They who know in that way
The nature of phenomena, [F.105.a]
Knowing the characteristics of phenomena,
They will not be in disagreement with it. {18}

33.23 “This is the realm of experience of the heroes,
Of the bodhisattvas, the protectors.
They know the emptiness of phenomena
And they never have any doubt. {19}

33.24 “Those who know the nature of phenomena,
Those ones are called a buddha.
They guide countless, innumerable

Beings to enlightenment. {20}

33.25 “That which is accomplished by the word *buddha*
Is also accomplished by the words *correct conduct*.
The words *buddha* and *correct conduct*
Have the same characteristic. {21}

33.26 “However many[1065] words are spoken
Whether superior, middling, or lesser,
They are all taught in the one word *meditation*,
And in the one word *buddha*. {22}

33.27 “The Buddha’s Dharma[1066] is stated
To have no location and no direction.
It has no birth and no cessation.
Neither is it single nor multiple. {23}

33.28 “It is not new and it is not old.
There is nothing to be proud of.
It is not blue and it is not yellow;
Neither is it white, nor red. {24}

33.29 “That which is taught through verses
Is inexpressible and ungraspable.
This miraculous activity of the Sage
Is beyond the level of verses. {25}

33.30 {26}[1067]

33.31 “The buddha who has passed into nirvāṇa
Is seen in the form of a buddha.
The one who imagines that he is present
Will also see the buddha’s miracles. {27}

33.32 “When someone has reached nirvāṇa
There is no being that is to be found.
That is how the Dharma is taught
And many beings are liberated. {28}

33.33 “Just as the sun and moon
Appear in a bronze bowl
Without their own form going there,
Such is the nature of phenomena. {29}

33.34 “Those who know the nature

Of phenomena to be like reflections,[1068]
They do not see the Buddha's body
As being a body of form.[1069] {30}

33.35 "This phenomenon has no body;[1070]
There is no body in it at all.
A phenomenon has no body,
And that is the body of the Buddha. {31}

33.36 "Those who see the dharmakāya, [F.105.b]
They are the ones who see the Guide.
The dharmakāyas[1071] are the buddhas.
That is seeing the buddhas. {32}

33.37 "That which is specified through dependence
Is specified to not be specific.
Those who wish to be renunciants
Should understand this approach. {33}

33.38 {34}[1072]

33.39 "Whoever thinks, 'I have attained,'
Is for that reason said to be without attainment.
The one who is said to be a renunciant
Is the one who thinks, 'I have not attained renuncation.' {35}

33.40 "Those who have not learned this profundity,
How can they teach the Dharma?
They cannot describe it
Through using profound words. {36}

33.41 "The five skandhas are insubstantial.
Being nonexistent they arise.
For the one to whom the skandhas arise,
There is nothing that arises. {37}

33.42 "Those characteristics of the skandhas
Are the characteristics of all phenomena.
Those characteristics are taught
But there are no characteristics that exist. {38}

33.43 "The characteristic of phenomena
Is the same as that of space and sky,
As seen in the past, the future,
And as in the present. {39}

33.44 “Space is taught to be ungraspable;
There is nothing there to be grasped.
That is the nature of phenomena:
It is ungraspable like space. {40}

33.45 “That is how phenomena are taught,
That there is nothing to be seen.
For the one who does not see phenomena,
Phenomena are beyond conception. {41}

33.46 “These phenomena have no nature;
They have no nature to be found.
For those dedicated to buddhahood’s enlightenment
This is the domain of the yogin. {42}

33.47 “The ones who know phenomena in that way
Will not have attachment to phenomena.
Not being attached to phenomena,
They understand the conceptualization of phenomena. {43}

33.48 “The bodhisattvas, the protectors,
Have annihilated all phenomena.
Having annihilated the conceptualization of phenomena
They do not become proud in the Buddha’s Dharma. {44}

33.49 “Having no pride in that preeminence,
They examine and teach that preeminence.
The ones who know that preeminence
Will have no pride throughout ten million eons. {45}

33.50 “The foolish examine that preeminence
And subsequently continue in saṃsāra.
It has no location that can be found
Even though one searches throughout the ten directions. {46}

33.51 “The bodhisattva,[1073] knowing emptiness,
Has no attachment to saṃsāra.[1074] [F.106.a]
They[1075] practice to attain enlightenment
But their practice cannot be found. {47}

33.52 “Their passage cannot be found,
Like that of a bird through the sky.
The bodhisattvas realize
That nature of enlightenment. {48}

33.53 “Just as a well-trained conjurer
Is able to display illusions,
Although there are many kinds of forms
There is no form that can be grasped. {49}

33.54 “There is no pride in acquisition or nonacquisition,
As there is no acquisition in acquisition.
That wisdom is like an illusion,
And that illusion has no location. {50}

33.55 “Thus the understanding of fools
Is a conceptualization of empty phenomena.
Engaging in conceptualization,
They are doomed to the six existences. {51}

33.56 “Beings undergo rebirth and aging;
There is no end to their being reborn.
There is no end to the suffering
Of skandhas that are born and die. {52}

33.57 “The suffering of birth and saṃsāra
Is the conceptualization of foolish understanding.
This does not cease throughout eons;
Beings continue in saṃsāra for millions of eons. {53}

33.58 “They continue in the performance of activities,
Whether that of engagement or disengagement.
They delight in the actions they perform,
But those activities will not liberate them. {54}

33.59 “They are carried along on a river of actions,
And their actions will have no end.
They will die over and over,
Always dwelling in the realm of the māras. {55}

33.60 “Overpowered by the māras, with poor understanding,
They act through being afflicted by the kleśas.
They experience births and deaths
That take place in various worlds. {56}

33.61 “Those various beings who are blind fools,
They proceed toward death.
They are killed and destroyed,
And their existences are terrible. {57}

33.62 “Those with foolish understanding
Kill each other with weapons.
By continuing with that kind of activity
Their sufferings only increase. {58}

33.63 “Those with foolish understanding think,
‘My sons’ and ‘my wealth.’
They conceive of that which has no existence
And thereby continue to extend saṃsāra. {59}

33.64 “They who extend saṃsāra,
Those individuals continue in saṃsāra.
They each go their individual ways
And therefore they are called individual beings. {60}

33.65 “They reject the Buddha’s teaching [F.106.b]
And teach numerous other doctrines.
They are under the power of Māra
And they will not attain liberation. {61}

33.66 “These fools, because of their desires,
Have intercourse with putrid women.
They will be reborn as putrid beings,
Falling into the lower realms as a result. {62}

33.67 “The buddhas praise neither desire,
Nor having intercourse with women.
That is a terrifying noose,
The dreadful noose of women. {63}

33.68 “Those who are wise avoid it
Like a vicious poisonous snake.
They do not put their trust in women.
That is not the path to enlightenment. {64}

33.69 “They meditate on the path to enlightenment
That has been taught[1076] by all the buddhas.
Having meditated on that path
They become unsurpassable buddhas. {65}

33.70 “Those who have become unsurpassable
Become shrines in the world.
With unsurpassable wisdom
They become unsurpassable buddhas. {66}

33.71 “They follow the poṣadha vows
And follow the path of correct conduct.
They lead toward enlightenment
Countless millions of beings. {67}

33.72 “They accomplish the benefit of
Innumerable, countless beings.
They are heroes with great wisdom
Who beat the drum of deathlessness. {68}

33.73 “They make the realm of Māra shudder;
They make the māras shake.
They lead to enlightenment
Countless millions of māras. {69}

33.74 “They overcome their opponents.
They defeat the tīrthikas.
They shake the entire earth
With its mountains and oceans. {70}

33.75 “The great leaders[1077] through many transformations
Manifest miraculous manifestations of the body.
The great wise ones display
Inconceivable miracles. {71}

33.76 “They shake millions of realms
As numerous as the Ganges sands.
They defeat the māras
And are greatly famed buddhas.[1078] {72}

33.77 “They manifest trees[1079]
Adorned with jewels,
Aromatic and beautiful,
Bearing flowers and fruits. {73}

33.78 “Those heroes emanate
Delightful[1080] mansions,[1081] [F.107.a]
Palaces and pinnacled halls,
And beautiful lotus ponds[1082] {74}

33.79 “Filled with water that has the eight qualities,
That is clear, cool, and unstained.
Those who drink that water
Cease yearning for the three existences. {75}

33.80 “They become irreversible,
Those who drink that supreme water.
Through supreme wisdom
They become supreme buddhas. {76}

33.81 “Know that they enter
The supreme way of peace.
Those who do not know that way,
Those focused on perceptions,[1083] will perish. {77}

33.82 “The beings who follow that way,
And those who depend upon them,
Will fall into the great terror
Of unendurable Avīci. {78}

33.83 “The terrible sufferings there
Are beyond description,
But I and the bodhisattvas,
The protectors, know them. {79}

33.84 “They doubt the Dharma,
Which is profound and difficult to see.
It is not on the level of fools,
Those who remain focused on perceptions. {80}

33.85 “The manifestations of displays,
Of appearances of many forms,
They are all of them seen in
The supreme buddha realms. {81}

33.86 “All the appearances of manifested forms
That are in every buddha realm
Are all revealed here by bodhisattvas
With great miraculous powers. {82}

33.87 “Those great heroes with great strength
Wear the armor of the great Dharma.
They strike with the blows
Of the great vajra of the meaning of emptiness. {83}

33.88 “Many thousands of millions of light rays
As numerous as the sands in the Ganges
Are radiated from their bodies
And they illuminate the world. {84}

33.89 “They find no pleasure in women
And have no desire for them.
Those conceptions have been destroyed
Naturally with their conceptions of women. {85}

33.90 “Wherever those heroes are present,
Those buddha realms are not empty.
How could the māras and evil ones
Create an obstacle for them? {86}

33.91 “Those who remain in fabricated views
Displease a multitude of buddhas.
Those who are based upon maliciousness
Maintain their desires and attachments. {87}

33.92 “All of those who maintain those views [F.107.b]
Should be known to be māras.
But those māras and evil ones
Cannot cause them an obstacle.[1084] {i}

33.93 “When all conceptualization has ceased
They do not relapse into conceptualization.
That is how one should know wisdom to be,
The inconceivable wisdom of buddhahood. {88}

33.94 “They see the past, the future,
And also the present.
Phenomena are revealed in that way,
But there is nothing to be revealed. {89}

33.95 “They do not know through knowledge.
They are not despondent because of no knowledge.
When knowledge and no knowledge have been examined
That is what is said to be ‘the knowledge of buddhahood.’[1085] {90}

33.96 “The bodhisattvas know
Communication, words, and terms,
And they accomplish immeasurable,
Inconceivable benefits for beings. {91}

33.97 “In order for a concept to be known,
It is taught through grasping.
The non-grasping of a concept
Is taught for the sake of detachment. {92}

33.98 “That which is detachment is taught
To be detachment from conceptions.[1086]
As the nature of conceptions is known,[1087]
There will be no[1088] conceptions.[1089] {93}

33.99 “When someone has the conception
‘I must eliminate this conception,’
They cause conceptions to increase,
And they will not be free from conceptions. {94}

33.100 “For whom has this conception arisen?
Who has made this conception arise?
Who perceives this conception?
Who ends this conception? {95}

33.101 “When a conception arises for anyone,
Even a buddha could not find any such phenomenon.
Contemplate the meaning of this
And there will be no conception. {96}

33.102 “When does a conception arise?
For whom does the conception appear?
How does liberation arise
In the process of the mind? {97}

33.103 “When liberation is experienced,
All thoughts become nonthought.
When thoughts become nonthought,
At that time there is nonthought. {98}

33.104 “When one is on the level of thoughts,
Having thus contemplated,
All thoughts are eliminated
And there is nonthought. {99}

33.105 “This is the ripening of good qualities, [F.108.a]
Which is seen without mentation,
And the thoughts of all beings
Are known in a single instant. {100}

33.106 “As beings are, so are their thoughts;
As are their thoughts, so are the jinas.
The inconceivable Buddha
Has taught these thoughts. {101}

33.107 “When will thoughts cease for those
Who think of being alone in solitude?
When they do not think that thought
Then all thoughts will cease to be. {102}

33.108 “When it comes to the time of death
And their thoughts are continuing,
Their consciousness will follow the thoughts
And they will not be free from thought. {103}

33.109 “If a man retains the concept of a woman,
His desire will continue to arise.
If this concept has ceased
He will not be stained by desire. {104}

33.110 “This thought is a great thought;
It is the unsurpassable thought of the Dharma.
Through this thought of the Dharma
There will be a continuity of correct thoughts. {105}

33.111 “Through incorrect thought
There will be numerous, countless thoughts,
And though one thinks for a very long time
There will still be no cessation to thinking. {106}

33.112 “When someone has the thought of a name,
In that cessation there is no wisdom.[1090]
There is no cessation in the knowledge of a word—[1091]
That is the nature of cessation. {107}

33.113 “Through words, speech, and communication,
Phenomena are taught using the term *cessation*.
Between phenomena there is no distinction,
And through knowing that there is cessation; {108}

33.114 “Even if it is explained for ten million eons
That they are unproduced and unceasing,
Without attributes and without characteristics,
They are taught to be without attributes. {109}

33.115 “When all existents have ceased to exist
And they remain in nonexistence,
Existence is not taught to be other than nonexistence,
And nonexistence is not taught to be other than existence. {110}

33.116 “The teaching of nonexistence
Is given through the word *nonexistence*,
But not even all the buddhas
Can see nonexistence. {111}

33.117 “That which exists is taught
As this nonexistence of all that exists.
Knowing existents in this way,
They are taught to be nonexistent. {112}

33.118 “There is no one whosoever
Who can connect with this nonexistence.
The connection with this nonexistence
Results in a teaching that is one of conventions.[1092] {113}

33.119 “The ones who have in their minds the thought [F.108.b]
‘I shall become a buddha in this world’
Will not be afflicted by craving for existence,
And those wise ones will attain enlightenment. {114}

33.120 “The bodhisattvas in meditation
Do not long for any phenomenon.
When nothing is apprehended,[1093]
That is called enlightenment. {115}

33.121 “There are many who say,
‘I am in a state of enlightenment,’
But not knowing this approach
They are far from buddhahood’s enlightenment. {116}

33.122 “The Dharma that is taught through words
Is entirely composite and empty.
The nature of these words
Is profound, subtle, and difficult to see. {117}

33.123 “It is through great higher cognition
That the teaching of this sūtra is given.
It is taught by all the buddhas
For the sake of the bodhisattvas. {118}

33.124 “Remedies defeat
However many kleśas they have.
Remaining in higher cognition,
They cultivate miraculous powers. {119}

33.125 “They maintain the knowledge of contemplation
And then that knowledge also ceases.
There is an insatiable acquisition
Of inconceivable, immeasurable wisdom. {120}

33.126 “Their samādhi and miraculous actions
Are devoid of mentation.
Such is the ripening of these heroes
Who are always in a state of meditation. {121}

33.127 “With these ripened miraculous powers
They go to millions of realms
And they see those who are the illumination of the worlds,
Who are as numerous as the sands of the Ganges. {122}

33.128 “Their births and their deaths
Are the processes of their minds.
They have attained power over their minds
And their bodies are bright. {123}

33.129 “The Buddha’s śrāvakas who maintain
The miraculous powers they have cultivated
Do not even approach a sixteenth fraction
Of the miraculous activities free of mentation. {124}

33.130 “All the devas are unable
To know their thoughts.
Only the lords of the worlds,
And those who are equal to them, can do so. {125}

33.131 “They do not become bald
And their hair does not become white.
They do not have evident aging
And thus have no suffering or death. {126}

33.132 “They do not have doubt or mistrust
And they have no uncertainty. [F.109.a]
Day and night they seek for
Thousands of millions of sūtras. {127}

33.133 “All their propensities
For the kleśas are eliminated.
They always have an equal mind
Toward all beings. {128}

33.134 “They teach quintillions of samādhis
Throughout the ten directions.
Without respite they answer
Thousand of millions of questions. {129}

33.135 “The concept of male, the concept of female,
And all other concepts have ceased.
They remain in the recognition of nonexistence
And they teach that which is certain and true. {130}

33.136 “With completely pure wisdom
They teach the Dharma correctly.
They are dedicated to proclaiming the Dharma,
And are in the domain of samādhi and wisdom. {131}

33.137 “Though they practice dhyāna,
They do not remain in existence.
Their words are not meaningless;
Their teaching of the Dharma is fruitful. {132}

33.138 “Those who delight in this sūtra
Will easily become human,
Avoid all disadvantageous existences,
And repay the kindness of all the buddhas. {133}

33.139 “Those who possess one verse
Of this precious sūtra
Will abandon saṃsāra
For countless eons. {134}

33.140 “Those who delight in this sūtra
Are seen by all the buddhas.
They will serve the buddhas
And quickly attain enlightenment. {135}

33.141 “Those who delight in this sūtra,
They will have no doubt or uncertainty
Concerning the entire Dharma,
And they are near to nirvāṇa. {136}

33.142 “They will see a great hero,
A tathāgata on Gṛdhrakūṭa.
All the buddhas will give them prophecies
And they will appear to be compassionate jinas. {137}

33.143 “Those who follow this sūtra
In this time of destruction
Will see Buddha Maitreya
And attain excellent patience. {138}

33.144 “They will remain at the summit of existence,
The inconceivable summit of existence,
And at that inconceivable summit
They will know no doubt. {139}

33.145 “They will not have any doubt at all,
Not even an atom of doubt.
As they have eliminated every atom of doubt,[1094]
Enlightenment will not be difficult to attain. {140} [F.109.b]

33.146 “In the terrifying age of destruction
They will undergo hardship,
Train in this precious sūtra,
And have an unceasing eloquence.[1095] {141}

33.147 “They will promulgate this sūtra
And will guard the treasure of the buddhas.
This is an offering to all the buddhas,
An inconceivable offering of the Dharma. {142}

33.148 “Those who maintain this sūtra
During the cruel age of destruction
Will without difficulty attain wisdom,
The inconceivable wisdom of buddhahood. {143}

33.149 “Those who received this sūtra
From the buddhas of the past
Will come into possession of it
And promulgate it in the age of destruction. {144}

33.150 “Their voices will proclaim
The conduct of the Śākya lion
In the presence of lords of the world
In millions of buddha realms. {145}

33.151 “And in the presence of the buddhas[1096]
They will always roar the lion’s roar
With an endless confidence of speech,
Teaching the enlightenment of buddhahood. {146}

33.152 “Those who have been prophesied by the Buddha
Will be born into the Ikṣvāku family.
They will protect this enlightenment
During the terrifying age of destruction. {147}

33.153 “Their bodies will be perfect,
Adorned by the primary signs of a great being.
They will send emanations
To make homage to millions of buddhas. {148}

33.154 “There will be the manifestation
Of golden, illusory flowers,
And flowers made of beryl,
Of crystal, and of silver, {149}

33.155 “And every kind of jewel
Appearing from their hands,
Which they will scatter toward the buddhas
In seeking the path to enlightenment. {150}

33.156 “Various kinds of offerings,
And perfectly created music,
As numerous as the Ganges sands,
Will be emitted from the pores of their bodies. {151}

33.157 “The countless millions of beings
Who hear that music
Will progress irreversibly toward
Buddhahood’s highest wisdom. {152}

33.158 “Those millions of buddhas
Recite countless praises
And their sound is heard
Within countless realms. {153}

33.159 “For those who hear that sound
All their conceptualization ceases. [F.110.a]
When their conceptualization has ceased
They will see endless[1097] buddhas. {154}

33.160 “With that kind of wisdom
They will practice bodhisattva conduct.
They will benefit all beings
And become jinas who benefit others. {155}

33.161 “Those who possess this samādhi
Are wise ones who will obtain
These benefits and qualities,
And also countless others. {156}

33.162 “Even a female who hears
This sūtra and retains a single verse
Will change from having a female existence
And will become a dharmabhāṇaka. {157}

33.163 “She will never again afterward
Have a female existence,
And will always be handsome
And adorned by the primary signs of a great being. {158}

33.164 “They will all come to possess
These supreme qualities
Described in this supreme sūtra,
And they will quickly attain enlightenment. {159}

33.165 “Having obtained this sūtra,
Which is the domain of all the buddhas,[1098]
Throughout all their lifetimes
They will always be without fear. {160}

33.166 “Teaching this samādhi, this peace
Is the creation of bodhisattvas.
Whoever wishes to attain enlightenment
Should give the teaching of this sūtra. {161}

33.167 “They will be close to the lords of sages
And will be close to buddhahood’s enlightenment.
They will before long attain
This level of peace and meditation. {162}

33.168 “The bodhisattvas, the heroes,
Always remain in this enlightenment.
They see millions of buddhas
As numerous as the Ganges sands. {163}

33.169 “They will become cakravartin kings who rule the world,
See stainless buddhas who have minds of perfect peace,
Praise those lords of the worlds with hundreds of verses,
And obtain the peace of this stainless samādhi. {164}

33.170 “They will make unequaled offerings to those guides[1099]
Who have perfect, great fame and are supreme among humans and devas,
And they will cast aside the kingdom like spittle,
And pure, perfectly pure, will practice celibacy. {165}

33.171 “They will enter homelessness in the Sage’s teaching
And obtain the peace of this stainless samādhi. [F.110.b]
They will have friendly speech with gentle words,
And become empowered and wise in teaching[1100] a million sūtras. {166}

33.172 “Having attained this samādhi they will teach it to many beings:
Empty and without attributes, the perfect attainment of peace,
The perfect and unimpeded practice of the Dharma of complete peace,
The empty nature that is constant, stainless peacefulness. {167}

33.173 “They have profound realization, continuous endless realization,
A vast realization, a realization that is incalculably beneficial.
Having attained profound peace, this samādhi,
They will become an illumination for all worlds. {168}

33.174 “Having attained this peace, this stainless samādhi,
They will be continually pure in celibacy,
Unsullied, always free of the kleśas,
And lead millions of other beings to be the same. {169}

33.175 “Having attained this peace, this stainless samādhi,
They will have exceedingly sharp wisdom, supreme wisdom;
They will gain an ocean of learning and always have infinite understanding,
Virtuous speech, excellent understanding, and knowledge of the instructions. {170}

33.176 “Having attained this peace, this stainless samādhi,
They will gain skill in works and skill in the arts,
Skill in healing and likewise skill in herbs.
In everything they will be constant and perfect. {171}

33.177 “Having attained this peace, this stainless samādhi,
They will be perfect and completely skilled
In poetry, treatises, comedy, music, song, and dance,
Always becoming masters of these in this world. {172}

33.178 “Having attained this peace, this stainless samādhi,
Such people will be those who always have a retinue.
They will not cause division, but will always keep harmonious unity

And practice the supreme, highest, peaceful bodhisattva conduct. {173}

33.179 “Having attained this peace, this stainless samādhi,
Those wise people will never have
Sorrow, pain, or mental anguish,
And will at all times be free of illness. {174}

33.180 “Having attained this peace, this stainless samādhi,
In this human world they will not have any illness,
No physical pain, nor likewise mental pain,
No toothache, and similarly no headache. {175} [F.111.a]

33.181 “Having attained this peace, this stainless samādhi,
They will never have any illness occur:
None of the various sicknesses of the mortal world,
Whether physical illness or likewise mental illness. {176}

33.182 “Having attained this peace, this stainless samādhi,
They will never have the many different kinds of afflictions,
Whether they are the various kinds of mental afflictions
Or the various kinds of physical illnesses. {177}

33.183 “Having attained this peace, this stainless samādhi,
Just as space, the air, is undefiled,
Has a pure nature, and is vast[1101] and bright,
In the same way their minds will be completely pure. {178}

33.184 “Having attained this peace, this stainless samādhi,
Just as moonlight, and likewise sunlight, too,
Are pure, ungraspable, and radiant,
In the same way their minds will be bright. {179}

33.185 “Just as it is not easy, using pigments,
To paint various forms in the air,
In the same way it is not easy to create pictures in the minds[1102]
Of those who remain in this stainless samādhi of peace. {180}

33.186 “Just as the wind blows in the four[1103] directions,
Going in every direction without impediment,
Their continuum of mind is like the wind,
Moving unimpeded, without attachment,[1104] throughout the world. {181}

33.187 “One may be able to catch the wind with a net,
One may be able to bind the wind with a noose,
But it is not so easy to know the mind of someone

Who has meditated on this stainless samādhi of peace. {182}

33.188 “One may be able to catch a reflection on water,
And obtain from it a bowl of sesame oil,
But it is not so easy to know the mind of someone
Who has meditated on this stainless samādhi of peace. {183}

33.189 “Someone may be able to catch in their hands
The lightning that flashes from the thundering clouds,
But it is not so easy to know the extent of the mind of someone
Who has meditated on this stainless samādhi of peace.[1105] {184} [F.111.b]

33.190 “One may be able to know the languages of all beings,
The beings in the buddha realms in the ten directions,
But it is not so easy to know the heights of the mind
Of bodhisattvas who have attained this samādhi. {185}

33.191 “When they have attained this stainless samādhi of peace
They will have no kleśas and be undefiled.
Those who have attained this samādhi of peace
Will never again have attachment[1106] to the three existences.[1107] {186}

33.192 “Having attained this stainless samādhi of peace,
They have no longing for objects of desire, no longing for forms;[1108]
They have no longing for women and have unconfused minds.
They are peaceful, completely peaceful, and undefiled. {187}

33.193 “Having attained this stainless samādhi of peace,
They have no longing for sons, no longing for daughters;
They have no longing for a wife, and no longing for attendants.
Their conduct is peaceful and they are undefiled. {188}

33.194 “They have no longing for gold and no longing for wealth.
They have no longing for higher rebirth and no attachment to money and jewels.
They have completely pure minds and are free of thought.
That is the uniqueness of this attainment of samādhi. {189}

33.195 “They do not practice celibacy for a higher rebirth.[1109]
The wise are not generous out of yearning for a higher rebirth;
Bodhisattvas are generous because they desire enlightenment.
That is the uniqueness of this attainment of samādhi. {190}

33.196 “Those who accomplish this stainless samādhi
Do not practice asceticism in order to have a kingdom,

Nor in order to become sovereign over the three existences.
They benefit many beings because they long for enlightenment. {191}

33.197 “They have no longing for songs and no longing for dance,
They have no longing for incense[1110] and no longing for drink,
And they have no longing for food and no longing for clothes.
That is the uniqueness of this attainment of samādhi. {i}[1111]

33.198 “They have no longing for eyes and no longing for ears,
They have no longing for a nose and no longing for a tongue,
And they have no longing for a body and no longing for a mind.
That is the uniqueness of this attainment of samādhi. {ii}

33.199 “They have no longing for home and no longing for the forest, [F.112.a]
They have no longing for a monastery and no longing for a village,
And they have no longing for a region and no longing for a town.
That is the uniqueness of this attainment of samādhi. {iii}

33.200 “They have no longing for generosity and no longing for conduct,
They have no longing for patience and no longing for diligence,
And they have no longing for meditation and no longing for wisdom.
That is the uniqueness of this attainment of samādhi. {iv}

33.201 “They have no longing for being and no longing for life,
They have no longing for the Buddha and no longing for the Dharma,
And they have no longing for the Saṅgha and no longing for enlightenment.
That is the uniqueness of this attainment of samādhi. {v}

33.202 “They have no longing for existence and no longing for nonexistence,
They have no longing for the middle way and no longing for the extremes,
And they have no longing for everything and no longing for nothing.
That is the uniqueness of this attainment of samādhi. {vi}

33.203 “When they have attained this stainless samādhi of peace,
Desire can never cause them harm.
Those who yearn for women have confused minds
And they know that this is the nature of desire. {192}

33.204 “When they have attained this stainless samādhi of peace,
Anger can never cause them harm.
The wise ones destroy malice;
Through love they completely overcome anger.[1112] {193}

33.205 “Ignorance can never cause them harm;
Wisdom eliminates ignorance and stupidity.

They attain measureless wisdom free of darkness.
These qualities from attaining samādhi are measureless. {194}

33.206 “Desire is always overcome by repulsiveness.[1113]
Anger is constantly defeated by love.
Wisdom cuts through ignorance, the net of the kleśas.
Those who have attained samādhi are majestic to the whole world. {195}

33.207 “Sleep can never cause them harm.
They eliminate the various subsidiary kleśas.
They are undefiled and liberated.
These qualities from attaining samādhi are measureless. {196}

33.208 “Desire can never cause harm
To the bodhisattvas who possess this samādhi. [F.112.b]
They delight always in generosity:
They give away their possessions and give happiness. {197}

33.209 “The bodhisattvas who possess this samādhi
Possess power that is beyond compare.
At all times they are in the possession of strength.
There is no one who is their equal in the world. {198}

33.210 “They become cakravartins in this world.
They come to Jambudvīpa as the sovereign of humans
And many beings make offerings to them,
And in particular they attain the unique wisdom free of darkness. {199}

33.211 “Such bodhisattvas become the leaders in a special, jewellike family.[1114]
They have great wealth and are lords over many people.[1115]
They have horses, elephants, and perfect chariots to ride upon.
They have abundant gold and precious jewels.[1116] {200}

33.212 “Those who have faith in the supreme wisdom of the Buddha,
They are called the jewellike families in Jambudvīpa.
They are born there into special, jewellike families
And they benefit a multitude of their kin. {201}

33.213 “They carefully engender faith in those
Who are of families in Jambudvīpa who have no faith.
They bring a multitude of beings to aspire to enlightenment,
And they become self-arisen buddhas, supreme jinas. {202}

33.214 “They attain unequaled, highest enlightenment
And turn the unequaled Dharma wheel in buddha realms.[1117]

Those who then know that Dharma wheel
Will all remain in the birthlessness of phenomena. {203}

33.215 “The bodhisattvas will perform many activities.
Beings will constantly make offerings to them.
They will constantly accomplish unequaled benefit.
They will remove the darkness from the eyes of beings. {204}

33.216 {205}[1118]

33.217 “The bodhisattvas, joyous, with loving minds
And unstained, will become buddhas.
Wherever those bodhisattvas are present
They will create an immeasurable benefit for beings. {206}

33.218 “They will protect correct conduct and have matchless celibacy.
They will meditate on samādhi for many endless eons. [F.113.a]
They will constantly have certainty in dhyāna and liberation.
Those bodhisattvas will be the sons of the buddhas. {207}

33.219 “They always practice the bases of miraculous powers,
And they go to various infinite realms.
They listen to the Dharma taught by the sugatas
And, having the power of retention, they remember everything. {208}

33.220 “Those bodhisattvas who have the power of retention
Teach endless, countless sūtras.
Those bodhisattvas who have the power of retention
Accomplish countless benefits for beings. {209}

33.221 “They know the deaths and rebirths
And the coming and going of beings,
What kind of actions they do,
And the ripening of their karma. {210}

33.222 “In that transference of karma
There are not even atoms to be found.
Those greatly famous bodhisattvas
Know, too, that this is so. {211}

33.223 “Emptiness is the supreme
Dwelling of the great beings.
They establish countless millions
Of beings in the great yāna. {212}

33.224 “When they are teaching
They have no concept of beings.
The bodhisattvas teach
Without engaging in phenomena. {213}

33.225 “When they teach the Dharma
There is no apprehending of an object.
They reside in emptiness,
Established in enduring wisdom. {214}

33.226 “When someone has been taught this samādhi,
In which all the teachers reside,
No conceptions arise in him,
He naturally has no conceptions about women. {215}

33.227 “When conceptions of women have ceased,
He sits at the Bodhimaṇḍa.
Once he has sat at the Bodhimaṇḍa
The conceptions of Māra cease. {216}

33.228 “The wise one does not see
Māra[1119] and Māra’s army,[1120]
And neither does he see
The three daughters of Māra. {217}

33.229 “Once he is seated upon the Bodhimaṇḍa,
All his conceptions are eliminated.
Once all his conceptions are eliminated
This entire world is shaken. {218}

33.230 “So, too, are all the worlds in the ten directions [F.113.b]
With their Sumerus and their oceans,
And this is known
By all the beings in the ten directions.[1121] {219}

33.231 “This shaking of the world
Is the miracle of the bodhisattva;
It is shaken six times
When he attains supreme enlightenment. {220}

33.232 “All the composite phenomena there are,
And all the noncomposite phenomena—
All phenomena are understood
That are taught by the word *phenomena*.[1122] {221}

33.233 “There is nothing there to be understood,
And that lion’s roar arises.
Knowing this process of arising,
He becomes an illuminating buddha. {222}

33.234 “Phenomena appear dependently.
Phenomena are produced dependently.
The wise ones know the entirety
Of the dependence of phenomena. {223}

33.235 “They know the development of all phenomena.
They have complete understanding through emptiness.
They have wisdom concerning states of existence.
They have complete understanding of all phenomena. {224}

33.236 On seeking for these states of existence,
The bodhisattva does not find them.
That is the same as the inconceivable knowledge
Of all the buddhas concerning states of existence. {225}

33.237 “The one who has that complete knowledge
Knows all states of existence.[1123]
Knowing the characteristic of the true Dharma,
He brings to an end all illusions.[1124] {226}

33.238 “Knowing the characteristic of the true Dharma,
He gazes upon all the realms.
Having gazed upon all the realms,
He seats himself at the Bodhimaṇḍa.[1125] {i}

33.239 “Having sat at the Bodhimaṇḍa,
There is the sound of the lion’s roar,
Which thus resounds throughout
Countless, innumerable millions of realms. {227}

33.240 “All those greatly renowned buddha heroes
Also cause those realms to shake.
The leader of beings guides beings
In the way that they are to be guided. {228}

33.241 “Having reached the highest enlightenment,
He rises from the Bodhimaṇḍa.
He guides the countless, innumerable beings
Who are to be guided. {229}

33.242 “Then the Buddha emanates
Infinite buddha emanations.
These buddha emanations[1126] go
To thousands of millions of realms.[1127] {230}

33.243 “They lead countless millions
Of beings to the highest enlightenment. [F.114.a]
He teaches the supreme Dharma
For the benefit of all beings. {231}

33.244 “That kind of great wisdom
Is the inconceivable wisdom of a buddha.
Therefore develop the aspiration,
The supreme aspiration to enlightenment.[1128] {232}

33.245 “Develop veneration for those with the highest qualities:
The Buddha, the Dharma, and the Saṅgha,
And the heroes, the bodhisattvas,
Who seek for the highest enlightenment. {233}

33.246 “Without becoming disheartened,
Venerate them unflaggingly,
And become before long
An illuminating buddha. {234}

33.247 “Those bodhisattvas who come here
From thousands of realms
See the lamp of the world
Teaching the supreme Dharma. {235}

33.248 “Those great heroes throw down
Great jewels for the Guide,
And in order to attain enlightenment
They cast down coral tree flowers. {236}

33.249 “They adorn this realm,
The highest buddha realm.
All of the ten directions[1129]
Are covered with networks of jewels. {237}

33.250 “They string up flags
And erect millions of banners,
And they adorn this realm
With endless adornments. {238}

33.251 “They create countless, beautiful
Pinnacled halls with balconies,[1130]
Upper chambers,[1131] and towers[1132]
Adorned with every jewel. {239}

33.252 “They create palaces with crescents,
Round windows and aviaries,
Incense, banners, and vases,[1133]
And adorned with many jewels. {240}

33.253 “The aroma[1134] of incense
Spreads through this buddha realm.[1135]
That delightful incense
Pervades a billion[1136] realms. {241}

33.254 “When it has spread through them
A rain of incense falls.
Those who smell that incense
Become buddhas, guides. {242}

33.255 “They cast away the pain[1137] of desire.
They do not have anger and craving.[1138]
The net of ignorance[1139] is destroyed
And all darkness comes to an end. {243}

33.256 “There they attain the miraculous powers,
And the strengths, powers, and aspects of enlightenment. [F.114.b]
They attain the dhyānas and the liberations
And become worthy of offerings. {244}

33.257 “Fifty million[1140] beautiful
Seats are arranged,
Draped with millions[1141] of cloths
And nets of jewels.[1142] {245}

33.258 “The bodhisattvas, the famous heroes,
Are gathered there upon those seats.[1143]
They shine with the primary signs
And also with the secondary signs. {246}

33.259 “This entire buddha realm
Is adorned by trees made of jewels.
There are emanated ponds that are filled
With water that has the eight qualities. {247}

33.260 “Those on the banks of those pools
Who drink from their waters
Are freed from all craving
And become worthy of veneration by the world. {248}

33.261 “In other realms, too,
Bodhisattvas gather.
They praise the Buddha,
The lion of the Śākyas, the protector. {249}

33.262 “Those who hear that praise
Become guides of the worlds.
Here I have described
This sūtra’s inconceivable benefits. {250}

33.263 “Countless millions of lotuses
Are emanated, which have
Petals made of gold,
And pericarps of uragasāra.[1144] {251}

33.264 “They have stems[1145] of beryl,
They have leaves[1146] of crystal,
They have stamens of emerald,[1147]
And have beautifully appeared. {252}

33.265 “They have an inconceivable aroma
That they continuously emit.
The inconceivable aroma of the lotuses
Fills millions of realms.[1148] {i}

33.266 “Those who smell that aroma
That they delightfully emanate
Will have delight in their minds
And all their illnesses will cease. {253}

33.267 “Desire, anger, and ignorance
Will cease without trace.
When those three faults have ceased in them
They will be buddhas who bestow happiness. {254}

33.268 “From them are emitted sounds,
Countless numbers of the word *buddha*.
And from them also the words
dharma and *saṅgha* emanate everywhere, {255}

33.269 “And also the words *emptiness*,
Absence of attributes, and *absence of aspiration*.
The progress of the numerous millions of beings
Who hear them becomes irreversible. {256} [F.115.a]

33.270 “These words that are emanated
Also reach millions of realms.
They establish countless millions
Of beings in this buddha wisdom. {257}

33.271 “The birds that are peacocks,[1149]
Avadavats, and partridges
Also sing out a word,
The unsurpassable word *buddha*. {258}

33.272 “The birds that are snipes,
Mynas, cranes, and cuckoos
Also sing out a word,
The inconceivable[1150] word *dharma*.[1151] {i}

33.273 “The birds that are parrots, geese,
Ducks, shelducks, and swans
Also sing out a word,
The unsurpassable word *saṅgha*. {ii}

33.274 “All the birds that there are
In the deva or the human worlds
Are continuously singing
Praises of the Three Jewels. {iii}

33.275 “Trees made of jewels
Are manifested in this realm.
Those delightful jewel trees
Are uniquely beautiful. {259}

33.276 “On all those trees are hung
Every kind of ornament.
They have manifested in this realm
Through the power of the Buddha.[1152] {260}

33.277 “This display does not exist
Anywhere in any realm.
This unique, superior sight
Is not to be seen in this realm.[1153] {261}

33.278 “This is what has been taught
By the Śākya lion, the protector.
The greatly famed bodhisattvas
Have no doubt in that wisdom. {262}

33.279 “They comprehend that highest point.
Their way is inconceivable.
Their wisdom increases
Like an ocean into which rivers flow. {263}

33.280 “They have no final end.
It is like drinking an ocean.
This is the inconceivable way
Of the bodhisattvas that has been taught. {264}

33.281 “The greatly famed bodhisattvas,
The heroes, are at the highest point.
They give forth aspects of speech
That are as numerous as the Ganges sands. {265}

33.282 “There is such inconceivable speech
But the bodhisattvas have no pride.[1154]
They have eliminated pride
And are near to enlightenment, {266}

33.283 “They will not ruin their correct conduct
Even for the sake of their life.
The bodhisattvas are resolute [F.115.b]
And behave immaculately. {267}

33.284 “They do not become ruined
By any concept of desire.
They have eliminated all conceptions
And they have countless samādhis. {268}

33.285 “They practice them while in meditation
Yet have no attachment to those samādhis.
They have no clinging, they are attentive,
And they have no attachment to the world. {269}

33.286 “When they leave this world
They go to Sukhāvatī.
When they have arrived there
They see Buddha Amitābha. {270}

33.287 “Those bodhisattva heroes
Are adorned by the primary signs.
They have reached the domain of the five higher cognitions,
Great wisdom,[1155] and the retentions. {271}

33.288 “They go to millions of realms
And bow down to the feet of the buddhas.
Shining, they travel
To countless buddha realms. {272}

33.289 “They have eliminated all faults
And are purified of all kleśas.
With the kleśas completely eradicated
They are one lifetime from becoming a jina. {273}

33.290 “They will not go to the lower realms.
From that realm of humans
All rebirth into the lower realms
Has been eradicated in that realm. {274}

33.291 “Do not doubt what has been revealed
Concerning that protector,
The Lord of the World, Amitābha,
And you will go to Sukhāvatī.[1156] {275}

33.292 “A woman who has faith on hearing
The praise of this precious sūtra[1157]
Will soon become a superior wise man
Who miraculously goes to billions of realms. {276}

33.293 “Many offerings of innumerable kinds,
Offered continuously to supreme beings
Within the appearance of a quintillion realms,
Cannot equal a fraction of a loving mind. {277}

33.294 “Those who always practice correct conduct and samādhi,
And also countless dhyānas and liberations,
Who always practice emptiness devoid of attributes—
They will soon become sugatas in the world. {278}

33.295 “The bodhisattvas who maintain the aggregate of correct conduct
Make the greatest, most special offering to me.
Those who maintain the aspiration to enlightenment in the time of
degeneration

Are continuously making an offering to all the buddhas.[1158] {279} [F.116.a]

33.296 "The bodhisattvas in the dreadful time of degeneration
Who protect this supreme Dharma[1159] taught by the sugatas,
Are my offspring and protectors of the Dharma in the later times.[1160]
They have been entrusted by ten billion buddhas." {280}

33.297 *Conclusion of the thirty-third chapter, "The Benefits of Possessing the Sūtra."* [B11]

34. Chapter 34

KṢEMADATTA

34.1 Then the Bhagavān said to the youth Candraprabha,[1161] "Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should abide in the absence of attributes and be dedicated to making vast offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa.

34.2 "Young man, those bodhisattva mahāsattvas should develop an aspiration focused upon all beings as they wish for this samādhi. And, wishing to attain quickly the highest, complete enlightenment of perfect buddhahood, they should abide in the absence of attributes, without aspiration for the ripening of karma, and use even their own body and life to perform vast actions of making offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa.

34.3 "With their mind and attention focused on compassion; with a loud, clear voice, elevated and pleasant; and with especially noble vocabulary and a continuity of words they should teach extensively to others, propagate, and explain the samādhi, *the revealed equality of the nature of all phenomena*. Why is that? Because, young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, is the basis and root of the entire Dharma.

34.4 "Young man, when bodhisattva mahāsattvas who have great compassion [F.116.b] and diligently rely on methods are dedicated to making vast offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa, they should teach extensively to others this king of samādhis, *the revealed equality of the nature of all phenomena*.

34.5 "At that time, young man, those bodhisattva mahāsattvas should abide in the doorways to liberation that are emptiness, the absence of attributes, and the absence of aspiration, and should not apprehend any phenomenon whatsoever. The bodhisattva mahāsattvas who abide in the practice of the

samādhi that is free of apprehending will abide in all aspirations. Young man, the bodhisattva mahāsattvas who abide in all aspirations will fulfill all the aspirations of all beings, will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.[1162]

34.6 "Young man, you should understand this through the following teaching.

34.7 "Young man, in the past, uncountable, vast, immeasurable, inconceivable, innumerable countless eons ago,[1163] at that time and in those days, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

34.8 "Young man, the Tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta established countless, innumerable beings in the cessation of defilements, in arhatship, and having established them in that state, he passed into nirvāṇa. He also established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment of perfect buddhahood and then passed into nirvāṇa. [F.117.a]

34.9 "Young man, at that time and in those days,[1164] in Jambudvīpa there was a king named Śrīghoṣa. In order to make offerings to the Tathāgata who had passed into nirvāṇa he built eighty-four quintillion stūpas that contained the relics of the Tathāgata and he presented eighty-four quintillion lights to each of those stūpas. In the same way he offered eighty-four quintillion musical instruments, percussion instruments, flowers, incense offerings, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags to each of those stūpas.

34.10 "Young man, in that way King Śrīghoṣa made offerings to the stūpas that contained the relics of the Tathāgata. Then he gathered eighty quintillion bodhisattvas and dedicated himself to making offerings of all the most pleasing necessities to those bodhisattvas.

34.11 "Every one of all those bodhisattva mahāsattvas was a dharmabhāṇaka. They had uninterrupted eloquence, the attainment of samādhi, and the attainment of unimpeded retention. They were teachers of the pure Dharma, and had attained the perfection of the supreme powers of a bodhisattva.

34.12 "Young man, at that time, within that assembly there was a bodhisattva mahāsattva[1165] named Kṣemadatta. He was a young boy with black hair, in the first stage of youth. He had become a youth who did not indulge in desires, but was a young celibate, who had been keeping the vow for a year.

34.13 "Young man, at that time, King Śrīghoṣa made a request to that great assembly of bodhisattvas. He made a request to those bodhisattva mahāsattvas that he might, combining the six perfections, accomplish the

great retention of the bodhisattva piṭaka, skill in methods, and unimpeded power and guidance. [F.117.b] That evening he lit a quintillion lights before the stūpas that contained the relics of the Tathāgata. He also swept clean the circumambulation walkway, moistened and washed it, scattered flowers upon it, and arranged various seats. King Śrīghoṣa then came there accompanied by his harem and the people of the villages, towns, and regions. Holding musical instruments, percussion instruments, cymbals, flowers, incense, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags, they made offerings to the stūpa, which contained the relics of the Tathāgata. Afterwards, in order to hear the Dharma, accompanied by his harem of queens, he ascended to the roof of the palace. Gatherings of devas and humans also assembled in order to hear the Dharma.

34.14 "The bodhisattva Kṣemadatta saw them and the lights from the numerous quintillions of offered lamps that shone as one pervading radiance. Knowing that many devas and humans had assembled in order to hear the Dharma, he thought, 'I have entered the Mahāyāna, and because I now long for this samādhi I shall make an offering to the Tathāgata. It will be such an offering to the Tathāgata that it will amaze the worlds of devas, humans, and asuras, and bring them joy, delight, pleasure, and happiness, and they will obtain the light of the Dharma. I shall make an offering that will surpass all the offerings made to the Tathāgata by King Śrīghoṣa and amaze King Śrīghoṣa, his harem of queens, and his attendants, and bring them joy, delight, pleasure, and happiness.' [F.118.a]

34.15 "The bodhisattva mahāsattva Kṣemadatta was joyful and happy, and knowing that the great assembly of people had gathered to hear the Dharma, that evening he sat in front of the Tathāgata's stūpa, bound his right hand in cotton, and immersed it in sesame oil. Having immersed it in sesame oil he set it alight.

34.16 "At this point the bodhisattva mahāsattva Kṣemadatta developed the supreme intention. He developed the supreme intention for the highest, complete enlightenment and, seeking complete enlightenment, although his right hand was burning brightly, his mind and the expression of his face remained unchanged.

34.17 "Young man, as the bodhisattva mahāsattva Kṣemadatta's right hand burned brightly, and was transformed into a single flame, at that time this great earth shook. The light from his burning right hand made that of the many quintillions of offering lamps seem dark, and its great illumination spread in all directions, its radiance illuminating and pervading every direction.

34.18 “He became joyful and happy, and with a gentle and pleasing voice, a uniquely superior vocabulary, and a continuity of words and letters, he taught[1166] the samādhi, *the revealed equality of the nature of all phenomena* so that the entire assembly understood it in detail.

34.19 “The one thousand two hundred Trāyastriṃśa devas assembled there to listen to the Dharma were made joyous and happy and made various divine offerings. The apsarases engaged in singing divine songs.[1167]

34.20 “King Śrīghoṣa, who was keeping the eight poṣadha vows, was in the middle of his harem of queens, with his court before him, seated on the roof of his palace. He saw that the bodhisattva mahāsattva Kṣemadatta’s hand was burning and outshining all other lights, [F.118.b] creating a brightness that transcended the lights of devas and the lights of humans.

34.21 “He thought, ‘This bodhisattva mahāsattva has attained great higher cognition,’ and felt intense joy, faith, veneration, and reverence for the bodhisattva mahāsattva Kṣemadatta. Supported by his great accumulation of merit and roots of merit he leapt from the roof of the palace, together with his harem of eighty queens. He leapt because of his joy on having seen the bodhisattva mahāsattva Kṣemadatta.

34.22 “Because of the roots of merit that were produced by his veneration, he and his retinue were caught by devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. After they had been caught by devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, King Śrīghoṣa and his retinue, even though they had jumped from a building that was a hundred thousand cubits high, were physically unharmed, mentally unharmed, and were not unnerved.

34.23 “King Śrīghoṣa extended both his hands, and together with the great assembly of people saw the bodhisattva mahāsattva Kṣemadatta’s hand on fire and burning brightly. All of them cried out loudly and wailed. Then the king, together with the great assembly of people, weeping and shedding tears, came before the bodhisattva mahāsattva Kṣemadatta.

34.24 “Young man, the bodhisattva mahāsattva Kṣemadatta saw King Śrīghoṣa, and having seen him asked, ‘Great king, why are you and this great assembly of people here before me crying out loudly, wailing, sorrowful, and weeping?’ [F.119.a]

“King Śrīghoṣa spoke these verses to the bodhisattva mahāsattva Kṣemadatta:

34.25 “ ‘These beings have cried out[1168]
Because they have seen that Kṣemadatta,
The one with great wisdom, the learned one,
The dharmabhāṇaka, has lost a limb. {1}

34.26 " 'Seeing that this body
That emits this brilliant light
Has had a hand destroyed,
I also feel great suffering. {2}

34.27 " 'The light from your burning hand
Has shone into the ten directions.
The divine light you have emitted
Has obscured the light of these lamps. {3}

34.28 " 'This earth has been shaken
And you are not disheartened.
There arose in me the thought,
"That is no ordinary wise man." {4}

34.29 " 'I leapt a hundred thousand cubits
From the roof of my palace,
Together with my harem of queens,
But my body was not harmed. {5}

34.30 " 'How excellent your wonderful wisdom!
How excellent your unsurpassable mind!
How excellent your dedicated diligence!
How excellent your great aspiration! {6}

34.31 " 'Your hand[1169] is burning
But you are not disturbed.
You are happy and joyous
And again teach the Dharma. {7}

34.32 " 'Worthy friend, you are as beautiful
As the moon that is full,
Or the sun high in the sky,
Or Sumeru, the king of mountains. {8}

34.33 " 'Wise one, may I also
Fulfill such a prayer!
Rejecting my care for the body
I will accomplish benefit for beings. {9}

34.34 " 'I delight in joy for the Dharma;
My happiness in that is inconceivable.
That you have lost a limb
Causes me the highest suffering.' {10}

34.35 “Kṣemadatta, through devas and nāgas,
Made offerings to the king
And he spoke these verses
With infinite confidence: {11}

34.36 “ ‘Someone who has no hand
Is not the one who lacks a limb;
Someone who has no correct conduct
Is the one who is lacking a limb. {12}

34.37 “ ‘This putrid[1170] body of mine
I have offered to the tathāgatas,
The inconceivable recipients of offerings,
The ones to whom offerings should be made by all the world. {13} [F.119.b].

34.38 “ ‘Seeking the wisdom of buddhahood
I offer to the lords of the worlds
Infinite billion-world universes
Entirely filled with jewels. {14}

34.39 “ ‘There are these material offerings
But there are other inconceivable offerings.
Those who know that phenomena are empty
Give away their bodies and their lives. {15}

34.40 “ ‘I shall speak words of truth.
Great king, listen to me!
All the people gathered here,
Understand the meaning of these verses! {16}

34.41 “ ‘If it is true that I will become a buddha,
One who is revered by the world,
May that truth cause this earth
To shake in six ways!’ {17}

34.42 “He spoke those words
And the earth shook.
Millions of devas were overjoyed,
Amazed, and astonished. {18}

34.43 “The joyous devas and humans
Developed the aspiration for enlightenment.
Immeasurable, incalculable numbers
Were established in the supreme yāna. {19}

34.44 “The benefit accomplished
By the bhikṣu Kṣemadatta
Is the unending and inconceivable engagement
With the wisdom of the buddhas. {20}

34.45 “ ‘If it is true that this phenomenon
That is called “hand” does not exist,
Then may that truth cause my hand
To be instantly restored as it was before! {21}

34.46 “ ‘If it is true that this phenomenon
Called “Kṣemadatta” does not exist,
Though one seeks for it in the ten directions,
It will be not be found, because it is empty. {22}

34.47 “ ‘Whatever sound arises,
Know it to be empty.
Sound is like an echo:
Know phenomena to be like that. {23}

34.48 “ ‘When there is fearlessness,
Emptiness is fully comprehended.
Through those words of truth
May the entire world not be burned! {24}

34.49 “ ‘May all the beings in the three existences,
The devas and the humans,
All rest in a state of meditation
Because of the brilliance of omniscience. {25}

34.50 “ ‘All the misfortunes
That devas and humans have,
May they all come to cessation
Through the brilliance of irreversibility!’ {26}

34.51 “After Kṣemadatta spoke those verses
His hand grew back, [F.120.a]
And Kṣemadatta’s body became
Adorned by the primary signs. {27}

34.52 “Ten thousand million devas
Who were residing in the sky
Threw down at that moment
Coral tree flowers upon the bhikṣu. {28}

34.53 “Those divine flowers
Filled up this world.
A quintillion apsarases
Engaged in performing songs. {29}

34.54 “When Kṣemadatta
Emitted these words,
Ten thousand million buddhas
Witnessed this miracle. {30}

34.55 “In each of their realms
They made his great fame known
To their bhikṣus and bhikṣuṇīs,
Upāsakas and upāsikās:[1171] {31}

34.56 “ ‘This bhikṣu Kṣemadatta
Is wise and has great might.
He burned his hand in order to gain
The wisdom of buddhahood.’ {32}

34.57 “Thousands of realms,
As numerous as the Ganges sands,
Were illuminated by that lamp,
Which was like the fire at an eon’s end. {33}

34.58 “All the realms became filled
With flowers and sandalwood[1172] powder,
Up to kneeheight
From the ground.[1173] {34}

34.59 “Jewels and flowers of every kind
Filled the buddha realm.
Nāgas brought down a rain of pearls
As an offering to Kṣemadatta. {35}

34.60 “This realm became adorned
By a display of every kind of jewel.
Jewels and pearls were spread out
As an offering to Kṣemadatta. {36}

34.61 “Devas, nāgas, and yakṣas,
kinnaras[1174] and mahoragas,
As numerous as the Ganges sands,
Were established in the highest enlightenment.” {37}

34.62 The Śākya lion, the Buddha,
Was on Vulture Peak Mountain.
In front of his assembly of bhikṣus
The Jina roared this lion's roar: {38}

34.63 "It is I who was Kṣemadatta
And Ajita was Śrīghoṣa.
For ten thousand million eons
I practiced the bodhisattva conduct. {39}

34.64 "Countless women,
The moment they saw
Bhikṣu Kṣemadatta,
Ceased being women.[1175] {40}

34.65 "The Lord of humans prophesied
That they would not return
But that they all would become
Self-arisen guides of the world.[1176] {41} [F.120.b]

34.66 "The wise who have heard this sūtra,
The teaching on the disciplines of mendicancy,[1177]
Should have no cherishing for the body
And should study well this Dharma." {42}

34.67 *Conclusion of the thirty-fourth chapter, "Kṣemadatta."*[1178]

35. Chapter 35

JÑĀNĀVATĪ

35.1 Then the Bhagavān said to the youth Candraprabha, "Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should plant roots of merit and apply themselves to practicing generosity through the Dharma or generosity through material things.

35.2 "Those bodhisattva mahāsattvas should dedicate that generosity through four prayers of dedication.

35.3 "What are the four dedication prayers? The first dedication prayer is: 'I plant[1179] the roots of merit of this generosity so that I may attain skills in methods, those skills in methods by which the buddha bhagavāns attained the highest, complete enlightenment of buddhahood.'

35.4 "The second dedication prayer is: 'I plant the roots of merit of this generosity so that I may listen to those skills in methods from kalyāṇamitras, remember them, understand them, possess them, and recite them, and so that I will always be in the company of those kalyāṇamitras who will attain the highest, complete enlightenment of buddhahood.'

35.5 "The third dedication prayer is: 'I plant the roots of merit of this generosity so that all may obtain the requisites that sustain life in the world, and so that these requisites may come together for me.'[1180]

35.6 "The fourth dedication prayer is: 'I plant the roots of merit of this generosity so that I may attain an existence in which I take care of beings, taking care of them in two ways: taking care of them through the Dharma and taking care of them through material things.'

35.7 "Young man, the bodhisattva mahāsattvas dedicate those roots of merit through those four prayers of dedication. [F.121.a]

35.8 "Moreover, young man, bodhisattva mahāsattvas who yearn for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, whether they are homeless renunciants or

householders, should sincerely[1181] serve, provide for,[1182] and attend upon a bodhisattva mahāsattva who has correct conduct, good qualities, and wisdom.[1183] If that bodhisattva mahāsattva bhikṣu who possesses this samādhi were to become ill, afflicted by a powerful illness, then they should eagerly cure him of the illness with their own flesh and blood. Young man, the bodhisattva mahāsattvas who with the perfect higher motivation yearn for this samādhi and wish to attain quickly the highest, complete enlightenment of perfect buddhahood should fearlessly and confidently[1184] give even their own flesh and blood so that the dharmabhāṇaka bhikṣu will be healed from his illness.

"Young man, this is how that teaching is to be understood.

35.9 "Young man, in a past countless eon—numerous, incalculable, countless eons ago—at that time and in those days, there was a tathāgata, an arhat, a perfectly enlightened buddha perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, the Bhagavān Buddha Acintyapraṇidhānaviśeṣa-samudgatarāja who had appeared in the world.

35.10 "Young man, before the end of the day on which he attained the highest, complete enlightenment of perfect buddhahood, he manifested incalculable, innumerable buddha emanations and guided countless beings, establishing them in the arhathood in which all outflows have ceased, [F.121.b] and he established countless beings in irreversible progress toward the highest, complete enlightenment. And then, before that day had ended, he passed into nirvāṇa.

35.11 "The Dharma of that Bhagavān who had passed into nirvāṇa remained for a hundred thousand quintillion years.

35.12 "Young man, in the last five hundred years before the Dharma of Bhagavān Acintyapraṇidhānaviśeṣasamudgatarāja finally came to an end, there were many bhikṣus who held the view of objective existence. They had no yearning, no aspiration for a sūtra like this and opposed it and attacked it. They harmed and even killed the bhikṣus who possessed this sūtra. They had attachment to gain and honor and therefore they killed thousands of bhikṣus who possessed a sūtra like this.

35.13 "Young man, at that time and in those days, King Jñānabala ruled over Jambudvīpa. He possessed the Dharma and had appeared because of his perfect prayers in previous lifetimes.

35.14 "Young man, at that time and in those days, in this Jambudvīpa there was a bhikṣu named Bhūtamati who possessed this sūtra. That dharmabhāṇaka went to the king's palace and became a kalyāṇamitra who was altruistic, was compassionate, and wished to benefit others. The king never tired of gazing

upon him and always longed to see him. He came to him for teaching and for discussions on the Dharma. He honored him, asked him questions, obtained answers, and was able to understand what was spoken.

35.15 "That dharmabhāṇaka bhikṣu was wise in the behavior,[1185] conduct, aspirations, natures, and propensities of beings. He knew the extent of the powers, strengths, and diligence of beings. He was wise in natures and propensities.[1186] He was wise in implying the truth. He was also wise in giving answers without implied meaning. He had profound eloquence and was wise in the ways of guiding all beings. He spoke sincerely.[1187] His face was free of frowns. [F.122.a] He remained in a state of greatness of mind. He was dedicated to great compassion. He could not be defeated by any opponent.

35.16 "Young man, at that time and in those days, King Jñānabala's daughter was sixteen years old and she was beautiful, attractive, and charming. She had a lovely complexion, and was magnificent. Her name was Jñānāvatī. The bhikṣu Bhūtamati was her ācārya. He taught her the virtuous qualities, extolled them, delighted in them, and made her develop them.

35.17 "Young man, at that time and in those days, the dharmabhāṇaka bhikṣu developed widespread, black erysipelas on both his thighs, which did not respond to treatment and had no known cure, so that the physicians gave up trying to heal him. King Jñānabala with his harem, sons, daughters, and attendants, on learning that the bhikṣu was ill, wept and shed tears.

35.18 "Eighty thousand women, the inhabitants of the cities and towns, the people of the kingdom, the people of the market towns and the regions, the astrologers, ministers, and prime ministers, and the doorkeepers and attendants, hearing that the bhikṣu was ill, wept and shed tears and cried, 'May this bhikṣu not die!'

35.19 "Young man, at that time and in those days, the goddess of King Jñānabala's family since ancient times, who was always by his side, instructed the king in a dream, saying, 'Great king, if fresh, unspoiled human blood[1188] is applied to this bhikṣu's erysipelas, and if fresh, untarnished human flesh is prepared with various flavors and given to him to eat, then this bhikṣu will be cured of his illness.'

35.20 When that night had passed and King Jñānabala awoke from his sleep he entered his harem and he described the dream to his harem, saying, 'This is the kind of dream that I have had.' [F.122.b]

35.21 "Young man, none of the women in the harem, the king's wives, had the fortitude to provide that remedy for the bhikṣu.

35.22 "Princess Jñānāvatī also dreamed that kind of dream. When she awoke, she went into the harem and described the dream to her circle of mothers, but none of the women had the fortitude to provide that remedy for the

bhikṣu.

35.23 "Then Princess Jñānāvatī became happy, delighted, thrilled, joyful, pleased, and glad, and made this resolution: 'In that case I shall cut from myself the remedy, and as instructed will give him the fresh blood and fresh flesh. I am the youngest and least within the royal household, and my body, speech, and mind are untarnished. I seek untarnished wisdom, and therefore I shall offer my flesh and blood to the untarnished dharmabhāṇaka, so that I may heal this bhikṣu of his illness!'

35.24 "Then Princess Jñānāvatī returned to her own dwelling and, taking up a sharp knife and with her mind focused on the Dharma, she cut flesh from her own thigh. She prepared it, adding various excellent flavors. Bringing the blood, too, she went to her ācārya[1189] and, seated before King Jñānabala, she applied the blood onto the black erysipelas and nourished the bhikṣu with the well-prepared meal.

35.25 "Then the bhikṣu, not knowing, unaware, and unsuspecting, ate that food. As soon as he had eaten it, the bhikṣu's illness completely vanished and he was entirely cured of his illness. Freed from pain and happy, he taught the Dharma so that twelve hundred beings from among the harem and the assembled people from the land, towns, and countryside developed the aspiration to highest, complete enlightenment.

"King Jñānabala then recited these verses to his daughter: [F.123.a]

35.26 " 'Daughter, from where did you obtain this blood?
And from where did you obtain this human flesh?
Daughter, by your preparing this food
The dharmabhāṇaka has become healthy. {1}

35.27 " 'Was it from someone slain or who had died that you obtained
This flesh prepared with various flavors?
Daughter, where did you obtain this blood
That has freed him from this evil sickness?' {2}

35.28 "The daughter listened to her father's words
And Jñānāvatī then addressed him.
With no despondency, she spoke these words:
'Listen, father, to what I have to say. {3}

35.29 " 'I too, father, had the dream
That was sent by the goddess.
Lord of the World, listen to me,
And understand its true meaning. {4}

35.30 " 'That goddess said to me

That whoever gives to the bhikṣu
The flesh and blood of a human
Will cure him of his evil illness. {5}

35.31 " 'I arose from my bed
And I entered the harem.
I then related my dream
To my superiors, my mothers. {6}

35.32 " 'I asked the servants who among them
Would be able to do this,
To make perfectly delicious
Human blood and flesh? {7}

35.33 " 'If that food is given to him
And if the blood is applied,
The bhikṣu will be freed
From this black erysipelas. {8}

35.34 " 'If we do not use this method,
If we do not apply this remedy,
This bhikṣu will soon die
Because of this illness that he has. {9}

35.35 " 'What being in the three existences
Would not give their flesh and blood?[1190]
What wise ones on seeing this
Would hold fast to their body? {10}

35.36 " 'Though I told the harem of this,
Not even one woman said she would give.
The bhikṣu is beloved and he is beloved by me,
So I gave him my flesh and blood for the sake of enlightenment. {11}

35.37 " 'Those who seek enlightenment, peace, and freedom from misery
Have no devotion to their body or dependence on it;
Of themselves they cherish not even an atom,
And are not saddened to give themselves away. {12}

35.38 " 'When the harem heard those words, [F.123.b]
They were all perplexed.
None of them had the fortitude
To take on such an act. {13}

35.39 " 'Then I developed the intention

That I would provide the food for the bhikṣu,
Cutting off pieces of my own flesh
And using for lotion my own blood. {14}

35.40 " 'I cut into my own thighs
And obtained the flesh and blood.
I myself cooked the pieces of flesh
And added various flavorings. {15}

35.41 " 'In the presence of my father
I gave to the sick bhikṣu
The meal of human flesh
And the lotion of blood. {16}

35.42 " 'Lord of men, listen to my words!
Sovereign, there not being any human flesh,
I cut the flesh from my own thighs,
And having cooked it gave it to the dharmabhāṇaka. {17}

35.43 " 'It was for the sake of the highest enlightenment
That I accomplished this great purpose with my body.
The bhikṣu is cured and returned to health
And I have created immeasurable merit.' {18}

35.44 "The king inquired of his daughter,
'How did you cut the flesh from your body?
Daughter, when you engaged in creating this remedy,
Did you not suffer from physical pain?' {19}

35.45 "The wise and fearless princess replied to him,
'King, lord of the earth, listen!
Having listened, understand correctly
The inconceivable ripening of karma. {20}

35.46 " 'Father, through having done bad actions,
Beings fall into dreadful hell.
They lose their flesh, and again have flesh.
See the inconceivable result of actions! {21}

35.47 " 'Through bad karma they have no flesh or blood,
And in an instant they again have flesh and blood.
Therefore, needless to say that, because of good karma,
Through aspiration flesh and blood will be created. {22}

35.48 " 'I had no pain when I cut my flesh.

When the blood flowed I did not become dizzy.
Even if I were to cut off all of my flesh,
The body of the Dharma would have no wound or cut. {23}

35.49 " 'Feeling perfect joy in the Dharma,
I cut the flesh to be given from my thighs.
I had no suffering because of the wounds, [F.124.a]
And my body became as it was before. {24}

35.50 " 'Father, just like a fig-tree flower is only seen
A few times in many millions of eons,
This dharmabhāṇaka is just like that,
Seen rarely in this Jambudvīpa. {25}

35.51 " 'Just as humans never tire of gazing
Upon shining Jambu River gold,
Devas and humans never tire of gazing
In that way upon this dharmabhāṇaka. {26}

35.52 " 'Just as a thirsty man is freed from thirst
When he drinks clear water,
In the same way wise dharmabhāṇakas
Free beings of thirst with the nectar of Dharma. {27}

35.53 " 'This my flesh and blood that I bestowed
Upon the bhikṣu who was afflicted by illness
Eliminated the dharmabhāṇaka's erysipelas,
And I thus respectfully rendered homage to the Buddha. {28}

35.54 " 'I gave of my own flesh
To the learned one with correct conduct,
Who is a holder of this supreme samādhi.
May I obtain from him this Dharma! {29}

35.55 " 'Just as the fragrant aroma of the incense
Of yellow sandalwood and red sandalwood[1191]
Spreads throughout the ten directions,
So, too, does the aroma of the dharmabhāṇaka. {30}

35.56 " 'Just as Meru is seen from every direction,
And seeing its beauty brings joy
And it illuminates, shining in all directions,
In that way the dharmabhāṇaka is like Meru. {31}

35.57 " 'Just as when a wise man rebuilds

A stūpa that has fallen into ruin,
His having faith in that stūpa
Is the cause for it to be rebuilt, {32}

35.58 " 'Likewise, this stūpa of the Dharma was ill
And I cured it by applying blood.
With veneration for the Dharma, with my own flesh
I have lit the lamp for Jambudvīpa. {33}

35.59 " 'If this bhikṣu had passed away,
The words of this samādhi would have been
Forever silenced for the beings in this world.
By healing him, this samādhi will be obtained. {34}

35.60 " 'This bhikṣu is a protector of the whole world,
And gives sight to the blind world.
With the king of medicines he even heals
Desire, anger, and ignorance. {35} [F.124.b]

35.61 " 'He always has a mind that is vast,
The extent of his conduct is immeasurable,
He is learned in words and their definite meaning,
And he cannot be defeated by opponents. {36}

35.62 " 'I have no fear that I will fall into lower realms,
And I will not again become a woman
Throughout thousands of millions of eons,
As I have performed a supreme service for the dharmabhāṇaka.' " {37}

35.63 At this point, the Bhagavān said to the youth Candraprabha, "Therefore, young man, when the princess had heard this Dharma of the bodhisattva, which is marvelous, wonderful, and very difficult to practice, in order to serve the sick dharmabhāṇaka for whom there was no medicine, she used her own flesh and blood to heal him. Even the gift of just one finger will be a service to the stūpa of the Dharma for beings."

35.64 Thereupon the Bhagavān gave a detailed teaching on that account of the past by chanting the following extensive verses to the youth Candraprabha:[1192]

35.65 "The one who makes an offering of a single toe
Gains excellent merit that is millions of times greater
Than that from offering to the guides
Jewels filling buddha realms as numerous as the Ganges sands. {38}

35.66 “After that girl had passed away
She saw ten thousand million buddhas.
She entered homelessness in all their teachings
And obtained the supreme peace of this samādhi. {39}

35.67 “When all those supreme humans
Had passed into nirvāṇa
As bodhisattvas,[1193] unafflicted,
She always maintained homelessness. {40}

35.68 “She practiced celibacy within the teachings
Of the tathāgata Dīpaprabha.[1194]
Never again reverting to being a woman,
She became a dharmabhāṇaka bhikṣu. {41}

35.69 “Maitreya was Jñānabala, the ruler of men,
Who always maintained the supreme Dharma.
Dīpaṃkara was that dharmabhāṇaka,
And I was then that princess. {42}

35.70 “Akṣobhya, when he was practicing bodhisattva conduct,
Was at that time the ancient goddess of the family,
Who was the attendant of sovereign Jñānabala
And revealed the dream to the king.[1195] {i} [F.125.a]

35.71 “Because of my longing for this samādhi,
Avoiding all wickedness
I served that dharmabhāṇaka
With my flesh and my blood. {43}

35.72 “Those who wept when they saw the bhikṣu
Afflicted by the agony of his illness
Became irreversible in their progress in all their lifetimes
And were never reborn into the lower existences. {44}

35.73 “They never had illness of the eyes,
No illness of the head, no illness of the ears,
No illness of the nose, no illness of the tongue,
And never any illness of the teeth. {45}

35.74 “Those who attended the sick monk
Became always very attractive,
Their bodies shining with splendor and majesty,
Adorned by the vivid thirty-two signs of hundreds of merits. {46}

35.75 “They have entered homelessness in my teaching
And in future times when the supreme enlightenment is vanishing
They will obtain the treasure of the tathāgatas,
And see ten thousand million buddhas. {47}

35.76 “Having obtained this supreme enlightenment,
They will always keep it and venerate it.
And having accomplished great benefit for beings,
They will see the supreme human, Akṣobhya. {48}

35.77 “When they have heard this unsurpassable conduct
They will attain the superior, unworldly joy.
When they hear of my past conduct
They will make vast offerings to the buddhas. {49}

35.78 “When wise bhikṣus with correct conduct are seen
They should always be served with sincerity.
Forsaking harshness and anger,[1196]
Always serve the bhikṣu dharmabhāṇakas. {50}

35.79 “Forsaking aggression and wrath,
Make offerings to my sons, the protectors of the Dharma.
Do not be blind for many millions of eons
And fall into the lower existences and experience suffering. {51}

35.80 “Those who are malicious toward each other
Will not be protected by correct conduct, or by learning.
They will not be protected by dhyāna or by solitude,
Nor by generosity or offering to buddhas.” {52}

35.81 *Conclusion of the thirty-fifth chapter, “Jñānāvatī.”*

36. Chapter 36

SUPUṢPACANDRA

36.1 Then at that time Brother Ānanda rose from his seat, [F.125.b] removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together he bowed toward the Bhagavān and made this request: "If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha."

36.2 The Bhagavān addressed Brother Ānanda, saying, "That is why, Ānanda, I am seated upon this seat. Ask whatever question you wish to the Tathāgata, the arhat, the perfectly enlightened Buddha, and I shall gratify you with answers to each and every question you have asked."

36.3 Brother Ānanda then said to the Bhagavān: "Bhagavān, I have been given the opportunity. Sugata, I have been given the opportunity to receive answers to my questions."

36.4 So Brother Ānanda, having received the Bhagavān's permission, sat upon a seat before the Bhagavān and asked him, "Bhagavān, what is the cause and what are the factors whereby when bodhisattva mahāsattvas are practicing infinite bodhisattva conduct, they do not regress from enlightenment even if their hands are cut off, their feet are cut off, their ears are cut off, their noses are cut off, their eyes are gouged out, their heads are cut off, their bodies are cut up, and their limbs are cut off, or they experience various other kinds of suffering? What is the cause and what are the factors for that?"

The Bhagavān replied to Brother Ānanda, "Ānanda, in order to truly accomplish the highest, complete enlightenment, I experienced every kind of suffering. You know and remember this, so what made you decide to ask the Tathāgata this question? [F.126.a]

36.5 “Ānanda, as an analogy, if there were a person who was on fire from his feet to the crown of his head, burning so that he was a single flame, and someone else were to come up to him and say, ‘Oh, you sir, while you are still burning, should encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures!’ what would he think? Would that person, while he was still burning, encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures?”

“No, Bhagavān, he would not,” replied Ānanda.

36.6 The Bhagavān continued, “Ānanda, consider whether that person, while still burning, could encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures. The tathāgata, while practicing bodhisattva conduct in the past, was not happy or joyful on seeing beings suffering and in poverty in the three lower existences.

36.7 “Ānanda, when bodhisattva mahāsattvas of the past were practicing bodhisattva conduct, they had perfect correct conduct, faultless correct conduct, pure correct conduct, unalloyed correct conduct, immaculate correct conduct, unwavering correct conduct, unshakable correct conduct, imperturbable correct conduct, resolute correct conduct, sincere correct conduct, trustworthy correct conduct, honest correct conduct, correct conduct that was faithful to the vows they had taken, and correct conduct that benefits beings. That is the kind of correct conduct they had.

36.8 “Ānanda, the bodhisattva mahāsattvas of the past who were practicing infinite bodhisattva conduct did not regress if their hands were cut off, did not regress if their feet were cut off, [F.126.b] did not regress if their ears were cut off, did not regress if their noses were cut off, did not regress if their eyes were gouged out or their heads were cut off, and did not regress if their body or limbs were severed. Even if they experienced various kinds of suffering, they quickly attained the highest, complete enlightenment of perfect buddhahood. [B12]

36.9 “Ānanda, you should understand this through the following teaching:

“Ānanda, in the past, countless, vast, immeasurable, inconceivable, innumerable countless eons ago, at that time and in those days, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

36.10 “At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandra-viśuddhābhyudgatarāja was ninety-nine quintillion eons. Each day, every day, he established ninety-nine hundred thousand quintillion beings

irreversibly in the Dharma. Having established them in the Dharma, he passed into nirvāṇa. He established countless, innumerable beings in the state of arhathood without outflows, and having done so passed into nirvāṇa. He established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment and then he passed into nirvāṇa.[1197]

36.11 "Ānanda, at that time, after the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja [F.127.a] had passed into nirvāṇa, during the last five hundred years when the supreme Dharma was vanishing, at the time when the supreme Dharma was being destroyed, there was, Ānanda, a king named Śūradatta. King Śūradatta had eighty-four thousand women in his harem. He had a thousand sons, and five hundred daughters.

36.12 "At that time and in those days, King Śūradatta had a capital city named Ratnāvatī, which was vast and immense, and had four gateways. It was adorned and beautified by balconies,[1198] porticoes,[1199] entranceway arches,[1200] windows,[1201] upper pavilions,[1202] towers,[1203] and gardens. It was beautiful, and appeared like the abode of a deity. It was the residence of countless, innumerable beings.[1204]

36.13 "Ānanda, at that time and in those days, many people detested sūtras like this. Many people rejected them. Many people were hostile to them. Many people dismissed them. It was a time of great terrors. It was a time of great calamites, of excessive rains, and of droughts. It was a time of many snakes. It was a time of disasters caused by lightning. It was a time of famines. It was a time of false views. It was a time of wrong views. It was a time of seeking out the mantras of the tīrthikas. It was the time when the enlightenment of buddhahood was vanishing.

36.14 "Seven thousand bodhisattvas were expelled from the villages, the towns, the market towns, the regions, the capital, and the kingdom. They, along with the dharmabhāṇaka Supuṣpacandra, resorted to the forest called Samantabhadra and dwelt there. Supuṣpacandra taught those bhikṣus there the Dharma teaching of retention.

36.15 "Ānanda, in that forest a variety of flowers, blossoms, vines, and fruits were always displayed, and the forest was filled with a variety of trees that were like wish-fulfilling trees. [F.127.b] The ground was covered with the adornment of many different forms and colors of seeds and seedlings; beautified by a variety of rocks and stones, and stainless water;[1205] and adorned by beautiful, vast, high, golden mountains. Siddhas, vidyādharas,[1206] gandharvas, yakṣas,[1207] kiṃpuruṣas,[1208] sages, and kinnaras dwelt there. It was inhabited by flocks of birds[1209] of various colors

and shapes. Many buddhas had dwelt there. It was like a delightful garden. It was completely good. It was in that excellent forest called Samantabhadra, perfect for practice,[1210] that those bodhisattvas dedicated to practice dwelt.

36.16 "Ānanda, the dharmabhāṇaka Supuṣpacandra went to stay alone in a secluded place. With his pure divine sight, which transcended that of humans, he saw that many trillions of bodhisattvas who had developed roots of goodness in various buddha realms had been reborn in this world. If they were able to hear this Dharma teaching of retention they would proceed irreversibly to the highest, complete enlightenment. However, if they did not hear this Dharma teaching of retention they would regress from the highest, complete enlightenment.

36.17 "Then the dharmabhāṇaka Supuṣpacandra mindfully and knowingly arose from that samādhi and went to the great assembly of bodhisattvas. When he had reached it, he announced to that great assembly of bodhisattvas, 'Noble sons, I am going to the villages, the towns, the market towns, the kingdom, the regions, and the capital, where I will teach the Dharma to beings.'

36.18 "The great assembly of bodhisattvas said to the dharmabhāṇaka Supuṣpacandra, 'We do not wish you to go from this forest to the villages, the towns, the market towns, the kingdom, the regions, and the capital. [F.128.a] Why? Because the time has come when there are many bhikṣus and bhikṣuṇīs, upāsakas and upāsikās who are extremely arrogant and have rejected the good Dharma. Brother, it will not be good if they kill you.

36.19 " 'Brother, you are very handsome, attractive, and good looking, in the flush of youth, a young adult, with a complexion that is like excellent polished gold. On your forehead there is the adornment of an ūrṇā hair that is like a conch, the moon, or a jasmine flower. Your hair and uṣṇīṣa are blue-black, and the locks of your hair curl. Therefore the princes,[1211] the king's ministers,[1212] and such others will be envious, hostile, and aggressive, and if they kill you that would not be good.'[1213]

36.20 "Then the dharmabhāṇaka Supuṣpacandra said to the great assembly of bodhisattvas, 'If I protect myself I cannot protect the teaching of the past, future, and present buddha bhagavāns.' Thereupon he recited these verses:

36.21 " 'I cannot protect this teaching
While maintaining the concept of a self.
In these dreadful latter times there is the great presentation
Of the Sugata's teaching of enlightenment. {1}

36.22 " 'The one who completely abandons the concept of self
And the doctrine of an individual that these beings follow,
The one who abandons form, sound, smell,

Taste, and touch, is one who protects the teaching. {2}

36.23 " 'Compared to someone who, with a pure mind,
Has honored for millions of eons, as numerous as the Ganges sands,
Quintillions of buddhas with food, drink,
Parasols, flags, and rows of lights, {3}

36.24 " 'Another who practices a single teaching day and night
When the good Dharma is being destroyed,
When the Sugata's teaching is coming to an end,
Will have merits that are far greater than the first {4}

36.25 " 'Someone who cultivates indifference
While the good Dharma of the leader of beings is being destroyed
Is not showing respect for the Jina
And is not honoring the guides. {5}

36.26 " 'You should remain happy
And preserve your own welfare. [F.128.b]
Always be kind and take care
Of those who are to be guided.
Sincerely maintain
Unalloyed, pure, pristine, stainless conduct.
Those who keep their conduct stainless
Are praised by the buddhas.[1214] {6}

36.27 " 'Those who have honored
The buddhas in the past
Are protectors who lead all beings
To enlightenment.
Those who keep the stainless conduct
That has been praised by the past buddhas
Become those who save many beings
From the hells and from bad karma. {7}

36.28 " 'Give the precious gift of the supreme Dharma
And always maintain patience.
Remain in solitude, be skilled in samādhi,
Meditate, and be gentle.
Never engage in quarrels
And maintain supreme, peaceful conduct.
I am going to the capital,
To the city, in order to protect beings.' {8}

36.29 “When that sage, the supreme, sublime being
Who had great realization, was leaving,
Some held him by his feet,
Weeping with compassion and shedding tears.
‘Wise one with great realization, do not leave!
Look at how beautiful are this charming forest’s trees,
With their sweet and fragrant aromas.[1215]
Protect yourself, and do not leave. {9}

36.30 “ ‘The guides of the past, who had the ten strengths,
Who had pacified senses, and kindness,
Went to forests, cliffs, and mountain summits
And there reached the highest enlightenment.
They practiced the highest conduct, enlightenment’s cause.
They possessed supreme merit and wisdom.
Follow their example and remain in the forest.
You, who have perfect discipline, do not leave. {10}

36.31 “ ‘Your beautiful body is adorned by the signs.
Your hair is blue-black in color,
You shine with the color of gold
And you illuminate this earth.
An ūrṇā hair is between your eyebrows, [F.129.a]
As beautiful and bright as a conch.
The king and his followers[1216] will thus
Become envious and destroy your body.’ {11}

36.32 “Then the dharmabhāṇaka Supuṣpacandra recited the following verses to that great assembly of bodhisattvas:

36.33 “ ‘The sugatas who lived in the past
Were omniscient and without outflows.
They all benefited the world
And reached supreme enlightenment within the three existences.
They practiced the highest conduct, enlightenment’s cause.
They possessed supreme merit and wisdom.
Follow their example, bodhisattvas,
In order to protect millions of beings.’ {12}

36.34 “They all circumambulated the wise sage
And they bowed down to his feet.
Overwhelmed with compassion, they cried out,
Distressed, unhappy, wailing, and collapsing.

Some lost consciousness and fainted,
Falling to the ground like sal trees that had been cut down.
But the sage, determined to benefit beings
Through his accumulation of merit, did not turn back. {13}

36.35 "The sage took up his robes and bowl
And was prepared, like the maned lion.
He remained in the nature of the Dharma
And was unaffected by good or bad qualities.
If in this world I remain in this forest,
Beings will fall into lower realms, which would not be good.
Therefore in order to protect beings
I am going to the city and the supreme palace.' {14}

36.36 "So the dharmabhāṇaka Supuṣpacandra went to the villages, the towns, the market towns, the kingdom, the regions, and the capital, where he taught the Dharma to beings. In the morning as he was going there, he established nine hundred and ninety million beings in irreversible progress toward the highest enlightenment, and that was before he had reached the capital city of Ratnāvatī. Once he had reached the capital city of Ratnāvatī, and was at the side of the capital city of Ratnāvatī, he sat at the feet of a wavy-leaf fig tree and a sal tree. [F.129.b]

36.37 "When that night had passed he went into the capital city of Ratnāvatī. After entering inside he established three hundred and sixty million[1217] beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting that day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.38 "When that night was over, on the second morning, he went back into the capital city of Ratnāvatī. After entering inside he established two hundred and thirty million beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a second day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.39 "When that night was over, on the third morning, he went back into the capital city of Ratnāvatī. After entering inside he established nine hundred and ninety million beings irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a third day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.40 “When that night was over, on the fourth morning, he went back into the capital city of Ratnāvatī. After entering inside he established nine million, nine hundred thousand beings in irreversible progress toward the highest enlightenment. However, he had not had his meal and therefore, fasting for a fourth day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.41 “When that night was over, on the fifth morning, he went back into the capital city of Ratnāvatī and entered the harem. After entering inside he established eighty thousand women in irreversible progress toward the highest enlightenment. He also established countless, innumerable townspeople in irreversible progress toward the highest enlightenment. [F.130.a] However, he had not had his meal and therefore, fasting for a fifth day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.42 “When that night was over, on the sixth morning, he went back into the capital city of Ratnāvatī. He established the thousand sons of the king in irreversible progress toward the highest enlightenment. However, he had not had his meal and therefore, fasting for a sixth day, he emerged from the capital city of Ratnāvatī and went to the stūpa that contained the fingernail of the Bhagavān; there he stood all day and night.

36.43 “When that night was over, on the seventh morning, he went back into the capital city of Ratnāvatī. After entering inside he saw King Śūradatta riding toward the park in a chariot of made of gold with side panels of silver, shafts of uragasāra sandalwood, wheels of beryl, and adorned by a parasol, banners, and flags. The chariot’s shafts were bound with silk and tied with cotton ribbons. Eight hundred maidens were pulling the chariot with precious cords. They were beautiful, pretty, and attractive, with perfect, lovely complexions. They brought delight and satisfaction to the foolish but not to the wise.

36.44 “Eighty-four thousand kṣatriyas, who were like great sal trees, followed in the rear.[1218] Eighty-four thousand brahmins, who were also like great sal trees, followed in their rear. Eighty-four thousand prominent citizens, they, too, like great sal trees, followed in their rear.

36.45 “The king’s five hundred daughters were being carried in precious palanquins in front, and when they saw the bhikṣu they were instantly established in irreversible progress toward the highest enlightenment. [F.130.b] When the retinue of sixty-eight hundred thousand queens, too, saw the bhikṣu, they also were instantly established in irreversible progress toward the highest enlightenment.

36.46 "That whole great gathering of people took off their jewels and rings, took off their shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together bowed toward the bhikṣu.

36.47 "Then the princesses, too, inspired by their previous roots of goodness, alighted from their palanquins, took off their jewels and rings, took off their shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together recited these verses to the bhikṣu:

36.48 " 'The arrival of this bhikṣu
Has been like the sun,
Illuminating everywhere
And inspiring the people. {15}

36.49 " 'The faults[1219] of desire have gone,
Ignorance also has been cleared away,
And the faults[1220] of anger and envy
Have also instantly departed. {16}

36.50 " 'The sons of King Śūradatta,
His retinue, and so on—
None of these followers
Are looking at the king. {17}

36.51 " 'The beauty of this bhikṣu
Being honored by the princes
Is like the full moon
Encircled by the stars. {18}

36.52 " 'The beauty of this bhikṣu
Is like a painting in gold
Created by an expert artist,
And like a blossoming king of the sal trees. {19}

36.53 " 'The beauty of this bhikṣu's arrival
Is like powerful Śakra, the lord of devas,
The lord with a thousand eyes, the destroyer of strongholds,
And lord of the thirty-three devas on the summit of Sumeru. {20}

36.54 " 'The beauty of this bhikṣu's arrival
Is like Brahmā residing in Brahmā's world,
Like the deva lord Sunirmita,
And like deva Suyāma in the desire realm. {21}

36.55 " 'The beauty of this bhikṣu's arrival

Is like the sun shining in the sky,
Dispelling darkness with a thousand light rays,
Illuminating completely every direction. {22} [F.131.a]

36.56 " 'He is beautiful with the physical signs
Of endless eons of vast generosity,
The constant maintenance of unsullied conduct,
And unequaled patience within in all worlds. {23}

36.57 " 'This bhikṣu has appeared in the world
Having developed the diligence praised by the noble beings,
Having confidently practiced the four dhyānas,
And having developed wisdom and destroyed the net of the kleśas. {24}

36.58 " 'The unequaled teaching of the buddhas, which is dedicated to beings,
That supreme Dharma has been taught by the heroes of the past.
The same will occur in future times and in the present.
They are the sons who obtain the power of a Dharma king.[1221] {25}

36.59 " 'Bhikṣu, may you never be impermanent!
May your body in this way shine throughout the world
With your great majesty and beautiful voice.
Even the majesty of the king does not shine so brightly. {26}

36.60 " 'Just as you have realized the Dharma
And practiced the Buddha's instructions in the world,
May we abandon the condition of womanhood
And all become bhikṣus like you.' {27}

36.61 "They placed their fingers together in homage,
Recited these verses, and cast toward him
Clothing, gold chains, strings of jewels,[1222]
And their necklaces and earrings. {28}

36.62 " 'Just as the cakravartin kings,
Who had great power, surveyed the entire earth,
Traveled through the four continents,
And perceived all as being their children,
Likewise he does not have stronger affection
For the kṣatriyas, head merchants, and brahmins,
Or heads of households, local governors, and relations,
But instead has love for everyone equally.[1223] {29}

36.63 " 'It is the same for this kind bhikṣu,

Who is trained and has the power of retention,
And who elucidates the aspects of enlightenment,
The strengths, the powers, and the eightfold path. [F.131.b]
He is majestic and illuminating
Like the moon at night,
Shining in the midst of the stars,
Or the disk of the rising sun. {30}

36.64 " 'He pays homage to all the kind buddhas
Who have the ten strengths and pacified senses.
If someone were to recite their praises
They could not finish even in a hundred eons.
One could not conclude describing their qualities
Even after many thousands of millions of eons.
One could not even conclude the praises
Of just one body hair of the most excellent in the world. {31}

36.65 " 'The omniscient buddhas have turned the Dharma wheel
And taught the unequaled level of wisdom;
They have taught the detailed, stainless Dharma
That is not to be found anywhere else.
The renunciants, brahmins, devas, and nāgas,
The asuras, māras, Brahmakāyika devas, and so on,
Are not able to describe the ocean of qualities
That the omniscient buddhas have. {32}

36.66 " 'We praise the unequaled Jina, the king of healing,
And this bhikṣu who is his heart son.'
The young daughters of the king joyfully
Recited those verses and at that time
They cast gold and gold dust
And spread out clothing
And top-knot jewels and necklaces
Worth a hundred million.[1224]
They presented these to the bhikṣu
And were joyfully established on the path to enlightenment.[1225] {33}

36.67 "Then King Śūradatta thought, 'Alas! My harem has gone astray, and so has the populace. These people have cast off their jewels and rings, taken off their shoes, bared one shoulder, knelt on their right knees, and with palms placed together they have paid homage to that bhikṣu.'

36.68 “King Śūradatta was not as handsome and not as attractive as that good-looking bhikṣu. Fearing for his royal status he became furious. [F.132.a] When he saw the perfection of the bhikṣu’s body, he became extremely enraged. As the bhikṣu had been walking upon the king’s road, some dust had blown into one of his eyes. The king thought, ‘This bhikṣu is looking at my queens with lust in his mind and he is winking at them! Now, who will slay this bhikṣu?’

36.69 “King Śūradatta summoned his thousand sons who were following behind, and commanded them, ‘Princes, you must slay this bhikṣu!’

But the princes refused to obey King Śūradatta and he thought, ‘Because of this bhikṣu even my own sons refuse to obey me! I will be left alone and friendless, so who will slay this bhikṣu?’

36.70 “King Śūradatta had an executioner named Nandika, who was cruel, merciless, and ferocious, and he was not far from King Śūradatta upon the king’s road. When King Śūradatta saw him, he rejoiced and was happy, joyful, hopeful, and comforted, thinking, ‘Nandika will slay this bhikṣu.’

36.71 “Then the executioner Nandika approached King Śūradatta. King Śūradatta inquired of Nandika, ‘If you wish to greatly please me, are you able to slay this bhikṣu?’

“Nandika answered, ‘Your Majesty, I am very able! I will fulfill your command and I will slay this bhikṣu.’

36.72 “The king said, ‘Therefore, Nandika, know the time has come. Take a sharp sword and cut off the bhikṣu’s hands and feet, and cut off his ears and nose, and, because he has looked upon my harem with desire, gouge out his eyes!’

“So Nandika the executioner thereupon took a sharp sword and severed the bhikṣu’s hands and feet, cut off his ears and nose, and gouged out both his eyes. [F.132.b]

36.73 “From the places where the bhikṣu’s head, ears, feet, hands, and eyes had been cut, many quintillions of light rays shone forth, and many streams of milk, that circled the ten directions and then returned into the bhikṣu’s body. Śrīvatsas, svastikas, wheels,[1226] and so on, also emerged from and reentered[1227] his severed body, and the thirty-two signs of a great being became visible.[1228]

36.74 “After the king had proceeded on from the crowd of people, that crowd of people came[1229] and saw that the bhikṣu had been cut and chopped up on the road.[1230] They were distressed, unhappy, and shocked. Weeping, crying out, and wailing, they went back into the capital city of Ratnāvatī.[1231]

36.75 “King Śūradatta spent seven days in the park, but he was not happy, did not take part in amusements, and did not go for walks. After seven days had passed he left the park and went into the capital city of Ratnāvatī. He saw

the bhikṣu's body, which had been left on the king's road, and although seven days had passed since he had died, the color of his body was unchanged.

36.76 "He thought, 'The color of this bhikṣu's body has not changed, which means that without any doubt this bhikṣu was irreversibly progressing to the highest, complete buddhahood. I have accumulated the bad karma that will cause me to be reborn in a great hell. I will soon fall into a great hell.'

36.77 "In the sky above him eighty thousand[1232] devas proclaimed in one voice, 'It is as you have said, great king. This bhikṣu was irreversibly progressing to the highest, complete enlightenment.'

36.78 "When King Śūradatta heard the words of the devas in the sky, he became frightened, paralyzed with fear, with the hairs on his body standing on end, and was filled with remorse. In suffering, distressed, and filled with remorse, he wailed[1233] and recited these verses:

36.79 " 'Forsaking the kingdom and the royal capital,
Jewels, gems, pearls, gold, and wealth,
I myself took up a weapon and myself killed. [F.133.a]
Foolishly I have created bad karma. {34}

36.80 " 'The bhikṣu Supuṣpacandra was here,
Armored in the thirty-two characteristics.
Shining, he entered the royal capital
Like the full moon, the king of the stars. {35}

36.81 " 'Agitated by the evil of sensory pleasures,
I set forth in the pleasurable company of my wives,
Riding in chariots accompanied by a retinue of kṣatriyas,
When this fragrant, beautiful-eyed bhikṣu arrived. {36}

36.82 " 'When my company of wives saw him they were overjoyed.
With adoration they cast off their gold necklaces.
They all placed their ten fingers together in homage
And praised that monk by singing verses. {37}

36.83 " 'They were riding in chariots, accompanied by kṣatriyas,
But they stopped singing to their king[1234]
When this powerful, supreme son of the sugata,
This fragrant, beautiful-eyed bhikṣu arrived. {38}

36.84 " 'When this bhikṣu came into the capital
My mind became extremely wicked.
Ignorant, I was furious and jealous
On seeing the joy of that great gathering of my wives. {39}

36.85 “ ‘He illuminated completely the four directions
Like the beautiful moon freed from an eclipse.
My assembly of wives was overjoyed and cried out
When they saw the bhikṣu come into the capital.[1235] {39}

36.86 “ ‘At that moment I spoke with wrathful words,
Saying to my thousand sons,
“Chop to pieces that bhikṣu
Who is my dreadful, worst enemy.” {40}

36.87 “ ‘All the princes, whose conduct was gentle,
Wished to benefit themselves and bowed down[1236] to the bhikṣu.[1237]
They bowed down and said, “Majesty, that command should not be obeyed,”
And I became at that time overcome by sadness. {41}

36.88 “ ‘When I saw this bhikṣu who had perfect conduct,
And who had kindness like that of a father,
With an evil[1238] intention I had the opportunity to kill him,[1239]
And in the future I will burn in the Avīci hell. {42}

36.89 “ ‘Nandika, who was upon the king’s road,
With extremely cruel actions makes people suffer; [F.133.b]
He was someone who would carry out my command,
And he cut up the bhikṣu like cutting up a garland of flowers. {43}

36.90 “ ‘In the pleasant, supreme forest Samantabhadra,
Filled with birds and the aroma of flowers,
The vast community of bhikṣus
Are like only sons who have lost their mothers. {44}

36.91 “ ‘Arise, bhikṣu, who dwelt in that forest![1240]
You came to the king’s capital
To accomplish vast benefit for beings.
Weeping, they long for the greatly compassionate bhikṣu. {45}

36.92 “ ‘I have had the road swept and covered with cloth.
Banners of flowers have been arranged on the right
And other beautiful images on the left.
Arise, bhikṣu, and teach the supreme Dharma! {46}

36.93 “ ‘You have been long absent from the king’s capital.
Weeping, they long for the greatly compassionate bhikṣu.
May there be no obstacle to our life

In this time of the destruction of the supreme Jina's teaching. {47}

36.94 " 'Just as some beings who have great power—
Ever renowned throughout the ten directions
And outshining all in these three existences—
Leap down from a great height on to the earth, {48}

36.95 " 'In the same way, this bhikṣu has fallen to the earth
With a body beautified by the supreme signs.
With an evil intention, I have reduced to pieces
Supuṣpacandra, who was faultless and blameless.[1241] {49}

36.96 " 'All the bhikṣus will be stricken by suffering,
Will be dismayed and similarly grief-stricken
As soon as they see this dharmabhāṇaka,
Supuṣpacandra, slain and fallen to the ground.[1242] {50}

36.97 " 'Supuṣpacandra, who was like the king of mountains,
Adorned by the thirty-two signs,
Has in an instant been broken into pieces
Like a flower garland held by a woman.[1243] {51}

36.98 " 'I have created the worst bad karma.
I shall helplessly go to Avīci, to Yama's realm.
Having reduced the bhikṣu to pieces,
I am at the furthest distance from buddhahood. {52}

36.99 " 'My sons will not save me, nor my family,
Nor my ministers, nor the slaves at my feet.
They will not save me from going to hell
For I have myself created the worst bad karma. {53} [F.134.a]

36.100 " 'I go for refuge to the buddhas of the past, of the future,
And those now present in the ten directions,
Those leaders who have the ten strengths,
Have no kleśas, and have bodies as invincible as vajras!' {54}

36.101 "The devas there wailed pitifully
When they saw the bhikṣu in pieces.
They went to inform the saṅgha
That Supuṣpacandra had been slain in the capital. {55}

36.102 " 'The wise and learned dharmabhāṇaka,
Powerful and renowned in all directions,
The bodhisattva who was established in retention,

Supuṣpacandra, has been slain in the capital. {56}

36.103 " 'He who for countless eons practiced generosity,
Maintained faultless, unwavering conduct,
And had unequaled patience within all worlds,
Supuṣpacandra, has been slain in the capital. {57}

36.104 " 'He who for countless eons was always diligent,
Confidently meditated on the four dhyānas,
And had the wisdom that eliminated the kleśas,
Supuṣpacandra, has been slain in the capital. {58}

36.105 " 'He who gave up all attachment to his body,
Who had no regard for his own life,
And departed from Samantabhadra Forest,
Supuṣpacandra, has been slain in the capital.' {59}

36.106 "Having heard the pitiful wailing of the devas,
All the bhikṣus experienced great suffering.
They all went to the city in order to see
The slain, innocent Supuṣpacandra.[1244] {i}

36.107 "Those compassionate ones came to the capital
And when they saw the bhikṣu cut into pieces
They all wailed terribly in distress
And they fainted and fell to the ground. {60}

36.108 "The saṅgha of bhikṣus asked the king,
'Why did you commit this offence against a bhikṣu
Who maintained correct conduct without a fault,
And could remember countless previous lives? {61}

36.109 " 'He had attained the power of wisdom and retention,
He knew that everything composite was empty,
He taught the absence of attributes to beings,
And had abandoned all concepts of aspiration. {62}

36.110 " 'He had pleasant and delightful speech, [F.134.b]
He had pacified senses and was amiable,[1245]
He had complete knowledge of others' previous lives,
And he had transcended the world.
He was the portrait of a supreme leader
With the wisdom of self-arisen buddhahood;
He saw with pure and unobscured eyes

And had extremely great love and compassion.[1246] {63}

36.111 " 'Killing through evil desires and causing suffering
Destroys rebirth in the upper realms.
People who are dedicated to their desires
Become deaf and devoid of wisdom.
People who are dedicated to their desires
Become blind and murder their fathers and mothers.
People who are dedicated to their desires slay those with correct conduct,
And therefore people should forsake desires. {64}

36.112 " 'The kings who are dedicated to their desires,
Those rulers of the world throw away their prosperity
And go to the dreadful, terrible hells
That cause suffering and endless fear.
This kind of bad karma is always created
By the slaying of a wise bhikṣu.
Therefore one who wishes for the peace of enlightenment
Should abandon every kind of bad action. {65}

36.113 " 'A jina, without dismay, gives away the best forms,
Sounds, tastes,[1247] smells, tangibles, and phenomena.
He knows the body is like an illusion and chaff,
As are the ears, eyes, nose, and tongue. {66}

36.114 " 'He trains in unequaled generosity,
correct conduct, patience, and diligence.
He is dedicated to dhyāna, attains perfect wisdom,
And accomplishes the benefit of beings.
The entire world with its devas and humans
Together look with love upon a jina.
Thereby, with eyes that have been freed from blindness,
They become enlightened, attaining the peace of buddhahood.[1248] {67}

36.115 " 'The jinas joyfully give away horses,
Elephants, litters, palanquins,
Couches, bulls, and carriages,
Wagons, villages, and regions.
They give away towns and kingdoms,
Gold, silver, crystal, and coral.
They give away wives,[1249] sons, daughters,
And their own heads, and are established in enlightenment. {68}

36.116 " 'They joyfully make unequaled

Offerings of flowers and incense,
Holding parasols, banners, divine flags, [F.135.a]
And musical instruments of various kinds.
They know existence to be empty
And do not rejoice in rebirth in existence.
They have the ten strengths, are adorned by the signs,
And they illuminate all ten directions. {69}

36.117 " 'The bodhisattvas established in retention
Have no attachment to the phenomena of the three realms.
They have no attachment to the realm of desire,
To the form realm, or to the formless realm. {70}

36.118 " 'The bodhisattvas established in retention
Have no concept of a self, no concept of being,
No concept of a soul, and no concept of an individual,
And always practice unsullied celibacy. {71}

36.119 " 'The bodhisattvas established in retention
Have no concept of things and no concept of nothing,
No concept of happiness and no concept of unhappiness,
And no concept of number and no concept of numberlessness.[1250] {72}

36.120 " 'They have no concept of existence and no concept of nonexistence,[1251]
No concept of woman and no concept of man,
No concept of villages and no concept of towns,
And no concept of regions and no concept of market towns.[1252] {73}

36.121 " 'The bodhisattvas established in retention
Have no concept of desire and no concept of no desire,
No concept of stupidity and no concept of no stupidity,
And no concept of ignorance and no concept of no ignorance.[1253] {74}

36.122 " 'The bodhisattvas established in retention
Have no concept of pride and no concept of no pride,
No concept of ignorance and no concept of no ignorance,
And no concept of view and no concept of no view.[1254] {i}

36.123 " 'The bodhisattvas established in retention
Have no attachment to the powers and the strengths,
No attachment to the dhyānas and the aspects of enlightenment,
And have abandoned all the evils in the three realms. {75}

36.124 " 'They have no desire or passion, no anger or rage;

They have no ignorance or dullness, and are always honest.
When they see the buddhas with their ten strengths, they honor them.
And they do not gain knowledge for the sake of rebirth in the higher realms. {76}

36.125 " 'When they hear the unique Dharma from another,
They never have any doubt in it.
They know if there is deficiency or not in others' minds, [F.135.b]
Like looking into a clear, pure bowl of sesame oil. {77}

36.126 " 'If attachment develops,
That friendliness is a great kleśa.
If anger develops then that aggression
Brings evil, enmity, and fear.
Completely rejecting both of those,
The wise ones are established in enlightenment.
They become here the great leaders of humans,
Endowed with the ten strengths, appearing in the world.[1255] {78}

36.127 " 'They abandon the internal and the external
And remain in the nature of phenomena.
They have correct conduct that is pure,
Without defect, unsullied, and faultless.
Their conduct is never sullied
And it is never corrupted.
The wise ones avoid attachment and anger[1256]
And attain the peace of enlightenment.' {79}

36.128 "After King Śūradatta had heard from the saṅgha what vast, extensive, and special qualities the dharmabhāṇaka Supuṣpacandra had, he was in suffering and unhappy, and therupon he recited these lines of verse to that great assembly of bodhisattvas:[1257]

36.129 " 'The dense forest of Samantabhadra,
Filled with great trees and beautified by fruit,
Adorned by beautiful flowers that appear in all seasons
And where various birds sing their songs, {i}

36.130 " 'And adorned by tall, stately, golden mountains
And by the tuneful song of kinnaras,
By skillfully created, pleasant music,
And the constant dancing of adept maidens— {ii}

36.131 " 'That forest is like a deva's park,

With trees that have beautiful, shining forms,
With a carpet of various kinds of flowers,
And with rivers adorned by blue and red lotuses. {iii}

36.132 " 'Sages constantly live in harmony
Within such a delightful forest.
He departed from it wishing to benefit beings
And came to my city, which is a mass of sin. {iv}

36.133 " 'That dharmabhāṇaka with excellent qualities,
Supuṣpacandra, came here to this city.
When he came I committed the evil action of having him slain,
And because of his death I am going to fall down into hell. {v} [F.136.a]

36.134 " 'May the bodhisattvas who have the power of compassion,
The heroes who act in this world to benefit beings,
Give their protection to me, who have done such evil things:
I go to those bodhisattvas for refuge. {vi}

36.135 " 'Secondly, those who are pratyekabuddhas,[1258]
And also śrāvakas with miraculous powers,
Whose outflows have ceased and are in their last body,
Save me from the suffering of being reborn in the Avīci hell!' " {vii}

36.136 Then at that time the Bhagavān said to Ānanda, "In that way, Ānanda, the bodhisattva mahāsattva has no attachment to life or body. Why is that? Because, Ānanda, beings who have attachment to life and body create bad karma.

On this topic it was said:

36.137 "Beings who have attachment
To this body, which is constantly rotting,
And to this life, unstable and powerless,
Which is like a dream or an illusion, {viii}

36.138 "They fall under the power of ignorance
And create extremely dreadful karma.
Devoid of wisdom, following Māra,[1259]
They are reborn in the terrible hells. {ix}

36.139 "Those humans who are indifferent
To their bodies, which are like lumps of foam,
And their lives, which are like water bubbles,
Will become supreme beings." {x}

36.140 Then the Bhagavān said to Brother Ānanda, "Ānanda, in that way bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should train in this samādhi, and should have no regard for their bodies or lives. They should be as diligently dedicated as they would if their hair or clothes were on fire, and have great compassion for all beings. For example, they should give up living happily in solitude, solitary places, and forests, and enter the villages, the towns, the market towns, the regions, the kingdom, the capital, and district capitals,[1260] and there teach the Dharma to beings so that beings can attain irreversible progress toward the enlightenment of the śrāvaka, irreversible progress toward the enlightenment of the pratyekabuddha, or irreversible progress toward the highest, complete enlightenment."[1261] [F.136.b]

36.141 Thereupon the Bhagavān gave a detailed teaching on this episode from the past by chanting the following verses to Brother Ānanda:[1262]

36.142 "At that past time, when I was practicing bodhisattva conduct,
I was King Śūradatta.
I left my capital city Ratnāvatī
On the way to a place that was a park. {80}

36.143 "While riding in the chariot I saw a bhikṣu
Who was perfectly handsome and attractive,
Wearing the armor of the thirty-two signs,
And he illuminated all directions. {81}

36.144 "He was renowned as Supuṣpacandra,
And was compassionate, beneficial, and kind.
He was beautiful with his splendor and majesty,
And through his love for beings he had come to town. {82}

36.145 "I could not be his equal in appearance,
And a malevolent envy arose within me.
I was attached to desires and clung to my kingdom,
And thought he would deprive me of my kingdom. {83}

36.146 "I had sons that numbered a full thousand,
Who were following behind me riding in chariots,
And who wore various kinds of diadems and jewelry,
As if the devas who were lords of Trāyastriṃśa had come. {84}

36.147 "I also had there five hundred daughters,
Who were very beautiful and wore bejeweled shoes,
Beautified by ribbons, diadems, and jewelry,

Who pulled my chariot with cords of gold.[1263] {85}

36.148 “I had my eighty thousand wives,
Who were all alluring and very beautiful.
From within their chariots they saw the bhikṣu,
Whose body had the shining splendor of Mount Meru. {86}

36.149 “When they saw him they conceived of him as like a father,
And they developed the aspiration to attain supreme enlightenment.
Then they adopted the practice of celibacy
And they cast off their delightful jewelry. {87}

36.150 “At that time there arose within me envy
And intractable, pitiless malice and anger.
Proud of my power, I said to my sons,
‘Slay that bhikṣu who is before me!’ {88}

36.151 “The princes, on hearing my words,
Became distressed and unhappy. [F.137.a]
They said, ‘Father, do not speak such words!
We will not slay such a bhikṣu! {89}

36.152 “ ‘Even if our bodies and limbs were to be cut up
For as many eons as there are sand grains in the Ganges,
Nevertheless we would never slay this bhikṣu,
As we have developed the aspiration for enlightenment.’[1264] {90}

36.153 “When the king had heard the words of his sons
He furiously ordered his serving executioner,
‘Quickly bring to me this bhikṣu slain,
Who is standing in front of my harem!’ {91}

36.154 “Then the executioner named Nandika,
Cruel and malevolent, followed him.
He took a sword oiled with sesame oil,
And with it he cut the bhikṣu into eight pieces. {92}

36.155 “When he cut into the body and limbs,
Instead of blood a thousand light rays were emitted,
And where it was cut open, inside the body
Were symbols, such as śrīvatsas and wheels.[1265] {i}

36.156 “Having committed such a dreadful act,
The king instantly departed for the park.
Thinking of the bhikṣu Puṣpacandra,[1266]

He could not join in amusements or be happy. {93}

36.157 “He very quickly and in a hasty manner
Departed from the park to return to his palace.
His chariot on the way came to the place
Where the bhikṣu lay in eight pieces. {94}

36.158 “There he heard the sound of the wailing
Of many millions of devas in the sky.
They cried, ‘King, you have created so much bad karma
That when you die you will go to the miseries of the Avīci hell!’ {95}

36.159 “When the king had heard those words
He became distressed, sorrowful, and afraid.
He thought, ‘I have created so much bad karma
Through my having Puṣpacandra killed! {96}

36.160 “ ‘He was the son of the buddhas, of the leaders of men,
Of the tathāgatas who have infinite wisdom.
He controlled his senses, was caring, had a peaceful mind,
But because of my desires I had him slain. {97}

36.161 “ ‘He possessed the Dharma of the tathāgatas.
In the age of destruction he was a treasure of the Dharma.
He was a lamp of wisdom for the entire world,
But because of my desires I had him slain. {98}

36.162 “ ‘He was a king of physicians for this entire world
And he was always healing beings. [F.137.b]
He gave them the shining elixir of amrita,
But because of my desires I had him slain.[1267] {i}

36.163 “ ‘He explained to beings the Dharma
That is profound, peaceful, and difficult to see.
He was a teacher of the supreme essence of enlightenment,
But because of my desires I had him slain. {99}

36.164 “ ‘He possessed the Dharma treasure of the guides,
And he was a lamp for a world in darkness.
He possessed the retention of the king of sūtras,
But because of my desires I had him slain. {100}

36.165 “ ‘He was free of the kleśas and possessed pure wisdom,
And he constantly rested in a state of peace, perfect peace.
I had him killed today because of my desires,

Which was extremely evil, and I will go to hell. {101}

36.166 " 'The buddhas of the past and of the future,
And the jinas, the supreme men, of the present,
Who are endlessly praised and have an ocean of qualities,
With my hands together in homage I go to them for refuge.' {102} [B13]

36.167 "When King Śūradatta saw that the body of the slain dharmabhāṇaka Supuṣpacandra that lay on the ground had not altered in color he was distressed, sorrowful, and remorseful. He became crazed and wailed loudly.

36.168 "He recited these mournful verses that praised the qualities of the dharmabhāṇaka Supuṣpacandra:[1268]

36.169 " 'The noble saṅgha in Samantabhadra Forest
Requested you in many different ways
Not to go to Ratnāvatī, the capital city,
Because there would be a danger to your life. {i}

36.170 " 'You did not listen to that saṅgha of bhikṣus.
Why, venerable one, did you come to the town?
Whatever the reason might be that you came,
You should accomplish it, O lamp for the world! {ii}

36.171 " 'The ground is adorned by a variety of divine plants.
There is a dense multitude of shining, beautiful trees.
It is protected by supreme siddhas and vidyādharas,[1269]
It is frequented by devas, and the lords of birds sing there.[1270] {iii}

36.172 " 'You departed from the perfect, delightful
Samantabhadra Forest, where the buddhas always dwell. [F.138.a]
Gentle one, explain to me today
The reason why you came here. {iv}

36.173 " 'When I have heard your words, I will fulfill your command.
Son of the Buddha, arise and give me your instruction.
Alas, what shall I do, god of gods,
I am helpless and go to you for refuge! {v}

36.174 " 'Alone like a lion, the king of animals,
You left your pride,[1271] a supreme saṅgha of bhikṣus,
And with compassion for endless beings,
With no regard for your own life, you came here. {vi}

36.175 " 'I was overcome with desire and envy
And had this hero cut into pieces.

Now your entire saṅgha of bhikṣus
Has come to the capital in order to see you. {vii}

36.176 " 'That which I, terrified, request of you,
It is a request that is worthy to be fulfilled.[1272]
Puṣpacandra, I pray you free me from fear
And that you rise like the moon when it is full. {viii}

36.177 " 'Dharmabhāṇaka who is liberated from anger,
Lord of beings, bestow this favor on me.
Today, bestow this one favor on me:
I pray that you arise, shining like the sun. {ix}

36.178 " 'I have committed an evil, sinful act.
I have slain the supreme dharmabhāṇaka.
When I die I will be reborn in a terrible hell,
And I have no one who can save me from that. {103}

36.179 " 'Shame upon this sinful mind that creates calamity!
Shame upon this kingship of pride and arrogance!
I will have to go alone, leaving all behind,
Without taking any possessions[1273] with me.[1274] {104}

36.180 " 'You have the pure Dharma, and have defeated desire and anger.
You speak pleasant words, are self-controlled, and compassionate.
You do no wrong, and are the sole friend of beings.
Supreme Puṣpacandra, why did I slay you? {105}

36.181 " 'Ah![1275] You who are wealthy in discipline, patience, and austerity!
Ah! You who possess the qualities of a handsome form and kindness!
Ah! You who are honest, glorious, and trustworthy—
Where have you gone, leaving us behind? {106}

36.182 " 'Noble one, when your body and limbs were cut,
Milk flowed out and thousands of light rays shone forth.
The entire world was astonished.
My wondrous[1276] guide, I pray that you arise![1277] {i} [F.138.b]

36.183 " 'Ah! Puṣpacandra, you are self-controlled and compassionate!
Ah! Come here, you mountain of love and compassion!
Ah! You are a supreme teacher of the profound Dharma—
Divine one, I pray that you be compassionate to me and arise. {ii}

36.184 " 'Ah! Come here, you who have the face of a full moon!
Ah! Come here, you who are upon the ten bhūmis!

Ah! You are a hero who has power over the ten bhūmis—
You, who have power over life, where you have gone? {iii}

36.185 " 'Ah! Come here and speak to me!
Ah! You who are so diligent and compassionate, where have you gone?
Ah! You have meditated for a long time on patience—
You who have great love, arise and speak to me! {iv}

36.186 " 'Ah! God of gods, you who are worthy of offerings,
Dharmabhāṇaka, why do you continue to remain silent?
Arise, wise one, come into my home
And teach the Dharma to the city's women. {v}

36.187 " 'Divine one, it is not possible to cut up your body.
Even the devas, asuras, yakṣas,[1278] and rākṣasas
Are unable to destroy this body of yours.
Wise one, do not perform this illusion today. {vi}

36.188 " 'Divine one why do you continue with this illusion?
This is not a beautiful bodhisattva illusion.
Abandon all illusions and arise,
And teach the Dharma in the city of Ratnāvatī. {vii}

36.189 " 'Ah! Come here, noble Puṣpacandra!
Ah! Come here, you who are without desire for the three realms!
Ah! Come here, guide who is like a father and mother—
And close the door through which I will go to hell. {viii}

36.190 " 'You are the refuge for those beings reborn in the lower realms,
And for beings who are falling into the great Avīci hell.
Come here, Protector Supuṣpacandra,
And open the door through which I can go to the higher realms! {ix}

36.191 " 'Lord, for seven days you did not eat.
Arise and eat a meal in my home.
Having eaten a meal, then in Ratnāvatī
Establish many beings in the Dharma. {x}

36.192 " 'Ah! My father who is wise in the supreme Dharma!
Ah! You who have no enmity toward any being!
Ah! Come here before me and teach me the Dharma!
Ah! Come here and quickly fulfill my prayers! {xi}

36.193 " 'Ah! The saṅgha of bhikṣus do not have their lord! [F.139.a]
Ah! They are blinded, distressed,[1279] and in sorrow!

Ah! Arise quickly, you who are the most precious being—
And having arisen bring relief to this saṅgha of bhikṣus. {xii}

36.194 " 'Ah! Come here, you who are a light for the three realms!
Ah! Come and enter the Samantabhadra Forest!
Enter the supreme forest, Samantabhadra,
And teach so as to benefit the bhikṣus.[1280] {xiii}

36.195 " 'Oh! Oh![1281] You possess the Dharma and have marvelous qualities.
You are as rare as a flower on the sacred fig tree.
Oh! Oh! Look upon the saṅgha of bhikṣus
With your stainless eyes of wisdom and compassion.
Oh! Oh! Teach to the bhikṣus
The retention[1282] that is beyond words.
Oh! Oh! Puṣpacandra, arise here today
Like the rising moon.[1283] {xiv}

36.196 " 'Oh! Oh! Son of the jinas, who has compassion for me,
Unsurpassable teacher, bring me relief.
Oh! Oh! You who when struck by swords and sticks
Have the power of great patience and kindness.
Oh! Oh! Compassionate Supuṣpacandra,
Generous guide, I pray that you arise.
Oh! Oh! Arise and teach to me
The retention that is difficult to see. {xv}

36.197 " 'Oh! Oh! You are the supreme lamp of wisdom
That illuminates the entire world.
Oh! Oh! You are dedicated to the benefit of beings;
You are the guide with the strength of compassion.[1284]
Oh! Oh! Arise, Puṣpacandra, the hero[1285]
Who accomplishes the benefit of beings.
Oh! Oh! Arise and bring trillions
Of beings to the city of peace. {xvi}

36.198 " 'Oh! Oh! You who have the wealth of correct conduct,
You have understanding, the wealth of training, and are wise.
Oh! Oh! You remain in the discipline of correct conduct
And rejoice in the seedlings of the trees of Dharma.
Oh! Oh! You wear the orange dyed dharma robes,
And are always satisfied by renunciation.
Oh! Oh! Arise, glorious Puṣpacandra,
Who has perfect discipline, generosity, and austerity. {xvii}

36.199 " 'Oh! Oh! Tamed one who tames untamed beings,
Who always has the state of being tamed. [F.139.b]
Oh! Oh! Tamed one who follows those who are tamed,
Who is peaceful, and who has pacified senses.
Oh! Oh! You continually with the sound of the Dharma
Awaken beings who are asleep, deeply asleep.
Oh! Oh! You awaken millions of beings
And establish them in the highest yāna. {xviii}

36.200 " 'Oh! Oh! With the planks of generosity
You have made a ship and tied it with the ropes of diligence.
Oh! Oh! You rescue the beings who
By craving[1286] have fallen into the great ocean.
Oh! Oh! Arise, Supuṣpa,[1287] with the ten strengths,
You who are the wise pilot of the ship.
Oh! Oh! Sail that stable ship
And come and rescue me too. {xix}

36.201 " 'Oh! Oh! You are the supreme doctor, practiced in discipline;
You are the unsurpassable doctor, learned in healing.
Oh! Oh! You have attained the perfection of liberation through wisdom
And you bestow the medicine that is the good Dharma.
Oh! Oh! When you see beings who are sick,
Afflicted with all kinds of illnesses,
Oh! Oh! arise quickly and give them
The medicine of the Dharma.[1288] {xx}

36.202 " 'Oh! Oh! King of the medicine of wisdom, unequaled,
You have reached the perfection of superior wisdom.
Oh! Oh! You completely cure all illnesses.
With compassion you accomplish the benefit of beings.
Oh! Oh! Everyone in the realm of sick beings
Is afflicted by the illness of desire.
Oh! Oh! You make all those beings
Happy, healthy, and reach nirvāṇa. {xxi}

36.203 " 'Oh! Oh! Wise one, who has a vast training in wisdom,
Beat loudly the drum of the Dharma!
Oh! Oh! With your ocean of wisdom cut through
All the world's creepers of doubt.
Oh! Oh! You who are excellently learned,
Stainless, a holder of the Dharma, a supreme human,
Oh! Oh! be seated in the midst of your assembly

And, wise one, recite thousands of millions of stainless sūtras. {xxii}

36.204 " 'Ah! Puṣpacandra, you are adorned by the supreme primary signs.
Ah! Your body has all the eighty excellent secondary signs complete.[1289]
Ah! Come here, honest one, who has crossed the ocean of existence.
Ah! Arise, you who have escaped from the prison of existence. [F.140.a]
Ah! You have sacred, supreme wisdom and knowledge.
Ah! Puṣpacandra, you have great compassion.
Ah! Have love and compassion and arise!
Ah! Puṣpacandra,[1290] I pray to you. {xxiii}

36.205 " 'Ah! Puṣpacandra, give your instruction![1291]
Ah! Do not forsake your saṅgha of bhikṣus!
Ah! Come here and lead your saṅgha!
Ah! Arise and go to that forest!
Ah! Puṣpacandra, you enjoy the four[1292] dhyānas.
Ah! You have love equally for friends and enemies.
Ah! Arise, you who maintain unequaled retention.
Ah! Come here, arise, you who are a tree of pure wisdom. {xxiv}

36.206 " 'Ah! You are as unshakable as Meru.
Ah! You for whom buddhas and beings are equal[1293]—
Ah! Puṣpacandra, who has perfect discipline—
Ah! Arise and attain buddhahood at the foot of the Bodhi tree.[1294]
Ah! You have divine hearing and possess the supreme Dharma.
Ah! You have divine vision, and are wise and adept in wisdom.
Ah! Arise, compassionate one, and look at me!
Ah! Endlessly famous one, listen to my words! {xxv}

36.207 " 'Ah! You help and benefit the entire world.
Ah! Puṣpacandra, you delight in great generosity.
Ah! Arise and quickly[1295] fulfill my prayer.
Ah! Do not remain here in pieces.
When the men and the women of this city
Saw you lying dead,[1296]
Their hearts were withered by sorrow.
Look upon them with your compassionate eyes! {xxvi}

36.208 " 'Arise, Supuṣpa, so that you may fulfill
The reason for cultivating the strength
Of love, wisdom, and method,
And your vast rejoicing in compassion and equanimity.
Devas, nāgas, and asuras with great miraculous powers,

Yakṣas, rākṣasas, humans, and kinnaras
Bring flowers and incense in their cupped hands;
They have all come to delight in seeing you. {xxvii}

36.209 " 'Today I have understood the words of the Sage:
The desires of beings are harmful[1297] murderers.[1298]
This fever[1299] of the mind is the cause of the lower realms.[1300]
Therefore I shall forsake acting out of desire. {107}

36.210 " 'I have committed the sin of slaying the bhikṣu,
Which was extremely wicked and will destroy my happiness.
I am going to go to the terrible Avīci hell [F.140.b]
And I have no protector who can save me from that.
I shall forsake the kingdom and practice celibacy.
I shall make excellent offerings
With incense, flowers, and perfumes,
And I shall build a beautiful stūpa.[1301] {108}[1302]

36.211 " 'I give a command to all my sons,
Daughters, wives, prominent citizens,
Ministers, head merchants,
Heads of guilds, and many kṣatriyas:
Quickly make a bier with a casket
Of agarwood, sandalwood, cherry wood,
And whatever is splendid, aromatic, and beautiful,
For the cremation of this bhikṣu.'[1303] {109}

36.212 "Having heard the king, all the townspeople
Brought the very best incense,
Fashioned a bier, and placed
The bhikṣu inside the casket.
With agarwood, sandalwood, and magnolia,[1304]
Valerian, fenugreek, and begonia,
With flowers and perfumed garlands,
And with sesame oil he was cremated. {110}

36.213 "The bhikṣus collected
A droṇa of his burned bones.[1305]
The king created for them a stūpa
And said, 'I wish to make an offering to it.'
Holding flowers, garlands, and perfumes,
The king had others hold parasols, flags, and banners,
And play the music of a thousand

Quintillion musical instruments. {111}

36.214 “The king came to the stūpa of the bhikṣu
During each of the three periods[1306] of every day,[1307]
And confessed absolutely whatever bad actions, however small,
He may have committed in this life or throughout the three times.[1308]
For nine hundred and fifty billion years
He repented all his misdeeds,[1309]
And from then on perfectly maintained correct conduct
That was unimpaired, pure, unsullied, and stainless. {112}

36.215 “For nine hundred and fifty billion years[1310]
He kept the poṣadha vows.
Then when my body[1311] was destroyed
I fell into the terrible Avīci Hell.
I had committed cruel actions out of desire
And therefore I experienced many sufferings.
I had displeased nine hundred
And fifty billion buddhas. {113} [F.141.a]

36.216 “For nine hundred and fifty billion years
I was blind throughout that time.
For sixty-two quintillion eons
In the past my eyes were destroyed.
For many thousand quintillions
Of eons, my eyes were gouged out.
For countless millions of eons,
My head, ears, feet, and hands were cut off. {114}

36.217 “For another quintillion eons
I was born into human lives
In which I experienced suffering,
Tormented for a long time by saṃsāra’s suffering.
For a long time in saṃsāra I experienced
The suffering created by my bad actions.
Therefore those who wish for the peace of enlightenment
Should commit no bad actions within the three realms. {115}

36.218 “Although the supreme king confessed his past action,[1312]
He was not freed from the evil that he had done.
Because he had created such terrible karma,
When he passed away he fell to the terrible Avīci hell. {116}

36.219 “While I was practicing bodhisattva conduct,

For many endless eons my hands, feet, ears, and nose
Were cut off and my eyes were forcefully gouged out
While I was being hit with sticks and weapons. {117}

36.220 "For the sake of enlightenment I gave away my body, head, and hands,
My sons, my wives, my eyes, and my flesh.
I joyfully gave away my feet and my hands,
But even that did not exhaust my previous bad karma. {118}

36.221 "Ānanda,[1313] that is how I practiced for endless eons.
I saw countless buddhas endowed with glory.
Those are the sufferings I experienced in the past
While practicing this supreme bodhisattva conduct.[1314] {121}

36.222 "The bodhisattva who maintains retention
Remains loving, always unwavering and unshakable,
Makes offerings to the buddhas, the purified gods of gods,
And will never go to the lower realms. {122}

36.223 "The one who wishes to become a buddha, a lord of the Dharma
Who is adorned by the thirty-two signs,
Should maintain unsullied, uninterrupted correct conduct,
And be established in the retention of the Dharma that has been taught. {123}

36.224 "I was at that time King Śūradatta.
My sons were subsequently protectors of the Dharma.
Padmottara was Supuṣpacandra,
And Vasunandi[1315] was Śāntirāja[1316] with the ten strengths. {119} [F.141.b]

36.225 "The Tathāgata was the principal human,
A hero for the three worlds, the sole friend of beings.
He accomplished a vast benefit for beings.
He passed into nirvāṇa and was a guide like a lamp.[1317] {i}

36.226 "The host of women and the multitude of kṣatriyas,
The leading citizens, the generals, and the ministers,
The heads of guilds, head merchants, and regional commanders
All gained the ten strengths and freedom from the kleśas."[1318] {120}

36.227 *Conclusion of the thirty-sixth chapter, "Supuṣpacandra."*

37. Chapter 37

TEACHING THE AGGREGATE OF CORRECT CONDUCT

37.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish to attain quickly the highest, complete enlightenment of perfect buddhahood should hear the samādhi, *the revealed equality of the nature of all phenomena*, should obtain it, study it, keep it, recite it, disseminate it, transmit it, chant it, meditate on it with unadulterated meditation, and in other ways make it widely known. They should also maintain the aggregate of correct conduct."

Thereupon the Bhagavān recited the following verses:

37.2 "Bodhisattvas who maintain the aggregate of correct conduct,
Who practice the conduct wishing for benefit,
Will quickly go to the Abhirati buddha realm,
Attain patience, and become kings of the Dharma. {1}

37.3 "Therefore, be agreeable without malice,
And always be pleasant to everyone.
Having seen countless glorious buddhas
You will reach enlightenment and become a lord of Dharma. {2}

37.4 "Therefore, having heard this supreme benefit,
And having seen bhikṣus who have excellent correct conduct,
A wise person would always depend upon them
And quickly become one who has attained the samādhi. {3}

37.5 "If there were an incalculable, immeasurable treasure
Filled with the seven precious jewels, [F.142.a]
And if there were realms as numerous as the sands of the Ganges
That were filled with those precious jewels, {4}

37.6 “And if there were a bodhisattva who aspired to generosity,
Who made a gift of these every single day,
And made this gift continuously
For as many eons as there are sands of the Ganges, {5}

37.7 “That entire gift would not produce a fraction
Of the accumulation of merit that is obtained
By the bodhisattva who, having heard this samādhi,
Becomes a holder of this supreme treasure of the sugatas. {6}

37.8 “This supreme, incomparable accumulation of merit
Is the source of the immeasurable treasure of wisdom.
A person who has the appropriate faith
Should possess this supreme, stainless samādhi. {7}

37.9 “Bodhisattvas will have great riches
Through possessing this stainless peace of samādhi.
They will be a great ocean of the wealth of hearing the Dharma.
The merit of this is beyond any measure. {8}

37.10 “Bodhisattvas are said to be those who have become developed[1319]
Through the supreme, inconceivable Dharma.[1320]
The ones who teach this samādhi
Never doubt enlightenment. {9}

37.11 “The ones who have become teachers for the world, guides,
Buddhas, self-arisen, having great compassion,
Have attained a supreme accumulation of merit,
Which is inconceivable and beyond any measure. {10}

37.12 “In this billion-world universe there is not to be found
Any being superior[1321] to them,
Or who is their equal in the accumulation of merit
And unrivaled, inconceivable wisdom. {11}

37.13 “There is no one who can equal their wisdom
Other than one who has heard this samādhi,
Possesses it, recites it, and understands it,
And seeks the unequaled enlightenment of buddhahood.[1322] {12}

37.14 “Young man, if the amount of merit that is obtained
By those who possess and recite this samādhi
Were to become a phenomenon that has form,
It would be too great to be contained within these many worlds. {13}

37.15 “Therefore, young man, the bodhisattvas
Who wish to make an offering to all the buddhas,
The tathāgatas of the past and present, [F.142.b]
Should possess and recite this samādhi. {14}

37.16 “This is the enlightenment of the tathāgatas.
Young man, have faith in my words.
The tathāgata does not speak untrue words;
He does not tell lies, like beings do. {15}

37.17 “Throughout countless hundreds of eons in the past
I purified myself of believing in a self
And practiced the supreme bodhisattva conduct
Because I was seeking this samādhi. {16}

37.18 “Therefore listen to this treasure of the Dharma
From which trillions of sūtras arise.
This is a vast, inconceivable aggregation of merit
Through which buddha wisdom will quickly be attained. {17}

37.19 “That which is taught by the wise, fearless ones
Is the supreme sūtra among all sūtras
And the source of inconceivable virtues.
It is a Dharma for which no end can be found. {18}

37.20 “It may be possible to break apart and cut to pieces
A billion-world universe and count its atoms,
But it is not possible to count the innumerable
Hundreds of sūtras that they constantly teach. {19}

37.21 “It may be possible to count the inhalations and exhalations
Of all the beings that are in this buddha realm,
But it is not possible to know the limit of the sūtras
Taught by those who are established in this samādhi. {20}

37.22 “It may be possible to count the beings
In as many buddha realms as there are Ganges sands,
And the thoughts that arise in those beings’ minds,
But the sūtras constantly taught by such people cannot be counted. {21}

37.23 “One may be able to count, over millions of eons,
All the grains of sand in the great ocean,
And of sand in the rivers, ponds, and pits,
But one cannot know the extent of the sūtras they expound. {22}

37.24 “One may be able to count out, with the tip of the hundredth part of a hair,
The masses of water ever present
In many millions of buddha realms,
But one cannot count the different aspects of their speech. {23}

37.25 “One may be able to count after many millions of eons
All the beings who have appeared in the past
Who have cherished their own bodies,
But one cannot know the extent of the sūtras they have accomplished. {24}

37.26 “It may be possible to count all the sounds made by all creatures,
By all beings who are living in the ten directions,
But one cannot count the number of sūtras
That are uninterruptedly taught by them. {25} [F.143.a]

37.27 “They know how to teach the entire Dharma.
They are skilled in etymologies, teaching, and the meaning of words.
They have trained in the way of definitive knowledge,
Have vast understanding, and constantly have joyful wisdom. {26}

37.28 “They have analytic comprehension, cognize vast meaning,
And they always know the conceivable and inconceivable.
They know all the languages spoken on the earth
And with those words teach without attachment to them. {27}

37.29 “The dharmabhāṇakas teach unobstructedly.
They teach all beings without attachment.
They are skilled in the words of answering questions,
And thus they know the ultimate truth. {28}

37.30 “Without attachment they teach
Countless millions of teachings from within one sūtra.
Without attachment they are skilled in teaching and the meaning of words;
Without attachment they teach in the middle of the assembly. {29}

37.31 “The ones who are established in this samādhi
Have become unshakable bodhisattvas.
They have attained unique strength in the Dharma
So that they can benefit many millions of beings. {30}

37.32 “Just as Sumeru, unshakable and immovable,
Cannot be shaken by the winds,
In that way the dharmabhāṇaka bhikṣus
Cannot be shaken by any opponent. {31}

37.33 “It may be possible for the winds to shake
Those mountains declared to be unshakable
In the worlds of this billion-world universe,
But the bhikṣus dwelling in emptiness cannot be shaken. {32}

37.34 “The ones who are constantly engaged with emptiness
Are those who certainly dwell with the buddhas.
They know with certainty the emptiness of phenomena
And cannot be swayed by any opponent. {33}

37.35 “They cannot be shaken by any opponent,
And they cannot be overcome by any opponent.
They teach this peace, this samādhi,
And are invincible and irreproachable. {34}

37.36 “Having taught this peace, this samādhi,
They have the realization of emptiness
And they have no doubt in any of the Dharma,
And continuously remain in endless wisdom. {35}

37.37 “Attaining the strengths and the aspects of enlightenment
Is not difficult for those who have obtained and recited this samādhi.
It is not difficult to attain the inconceivable
Discernments, miracles, and higher cognitions. {36} [F.143.b]

37.38 “Within created existences, with infinite wisdom
It is not difficult for them to see the jinas.
The ones who possess this samādhi will see
Countless quintillions of buddhas. {37}

37.39 “They will hear this peace, this samādhi,
Directly from all of those jinas.
They will reach the perfection of the discernments and powers,
And will possess the supreme wisdom of the buddhas. {38}

37.40 “If all the worlds in the billion-world universe
Were to be filled with precious jewels,
With the wealth of divine, supreme precious jewels
From the depths to the summit of existence, {39}

37.41 “And if all of the various, infinite realms
Were covered with gold from the Jambu River
From the depths to the summit of existence,
And all of it were given as an offering to the jinas, {40}

37.42 “And if all of the various beings there are
Made this offering to them for endless eons,
Making this gift, giving constantly to the buddhas
And creating this accumulation of generosity for the sake of enlightenment, {41}

37.43 “And if there were a bhikṣu who rejoiced in emptiness
And with hands together paid homage to those with the ten strengths,
Then the former accumulation of generosity would not even be a fraction
Of that of the bodhisattva who rejoiced in emptiness. {42}

37.44 “The supreme being has given the example
Of a person with merit who has that attainment,
Develops vast faith, and performs acts of generosity
In seeking the unequaled enlightenment of buddhahood. {43}

37.45 “All that generosity cannot be even a hundredth
Of the accumulation of merit that is acquired
By someone who with a pleased mind obtains
One four-line verse of this supreme excellent samādhi. {44}

37.46 “Bodhisattvas who, wishing to benefit, practice generosity,
But who have not heard this peace, this stainless samādhi,
Will not quickly attain the wisdom of buddhahood;
But having heard it they will quickly attain the wisdom of buddhahood. {45}

37.47 “Bodhisattvas who rejoice in this lineage
Of those who, having attained this level of supreme peace,[1323]
Have heard[1324] the stainless samādhi, will gain understanding
And will quickly attain the wisdom of buddhahood.[1325] {46}

37.48 “They have obtained such a treasure as infinite realms
That are as numerous as the Ganges sands, [F.144.a]
Filled with precious jewels
Both human and divine. {47}

37.49 “Bodhisattvas who obtain this samādhi
And who always insatiably study it
Have gained a wealth, a treasure of precious jewels.
That is a treasure difficult to acquire. {48}

37.50 “Someone with knowledge will never rejoice
In gaining a kingdom that has vast wealth,
But bodhisattvas are overjoyed and thrilled

To have obtained this stainless samādhi.[1326] {49}

37.51 "They become constant holders of
The Dharma of all the omniscient buddhas
And thus they hold the supreme way of the Dharma
During the final age of degeneration.
They are holders of the treasure of the Dharma and great realization;
They are holders of the treasure of omniscience.
They bring happiness to quintillions
Of beings through the words of the Dharma.[1327] {50}

37.52 "They are people who have gained the wealth of correct conduct,
Who have understanding and the wealth of the trainings.
They maintain the discipline of correct conduct
And they rejoice in seedlings of the tree of the Dharma.
They are holders of the precious orange Dharma robes
And they are constantly happy in homelessness.
They are unequaled in benefiting beings
And they are established in omniscience. {51}

37.53 "They are tamed and are tamers of untamed beings.[1328]
They are constantly in the state of being tamed.
They are tamed and follow those who are perfectly tamed.[1329]
They have pacified senses—perfectly pacified.
They constantly awaken with the sound of the Dharma
Those beings who are asleep, who are fast asleep,
And having awakened those beings they establish them
In the supremely good jewel of the Dharma. {52}

37.54 "They become lords of generosity
Who are constantly giving freely.
They are wise and do not associate with the envious,
And they always rejoice in great generosity.
When they see poor and suffering beings
They content them with possessions.
They are constantly focused on omniscience
In order to bring benefit and happiness to beings. {53}

37.55 "They constantly train in wisdom
And beat loudly the drum of the Dharma.
They cut through the creepers of doubt in all beings
And are constantly engaged in wisdom.
They are stainless, well-learned holders of the Dharma.

They are wise and have understanding.
They sit upon a seat within the assembly [F.144.b]
And they teach millions of sūtras. {54}

37.56 "They are greatly learned and hold what they have learned;
They are holders of the Dharma of the buddhas.
They are holders of the treasure that is the Dharma
And they rejoice in the treasury of the Sage.
They have become possessors of immense wisdom
And they are constantly giving rise to vast joy.
They teach the peace of the supreme Dharma,
Which is subtle, liberating,[1330] and difficult to see. {55}

37.57 "They know what is Dharma and what is not.
They are gentle, wise, and remain within the Dharma.
They are unequaled teachers of the kingdom of the Dharma
And constantly practice the supreme, unequaled Dharma.
They are devoted to the excellent Dharma
And maintain veneration of the guru.
They dwell in the supreme city of the Dharma.
They who are wise raise up the banner of the Dharma. {56}

37.58 "When they see beings who are proud,
Arrogant,[1331] and constantly heedless,
Who are on a destructive, wrong path,
Who are following the path of saṃsāra,
They have vast love and compassion for them
While remaining in joy and equanimity.
They teach them the supreme eightfold path
Of peace that is difficult to see. {57}

37.59 "They build the strong ship of the Dharma
To save and carry the many beings
Who have fallen into the great ocean
And into the rivers of saṃsāra.
Armored in the strengths, powers, and aspects of enlightenment,
They set out upon the ship of the Dharma,
And they always easily and without fear
Bring beings to the far shore.[1332] {58}

37.60 "They practice the discipline of the supreme medicine.
They are physicians who possess the supreme medicine.
They have perfectly attained liberation through knowledge and wisdom,

And they dispense the medicine of the good Dharma.
When they see sick beings
Afflicted by many illnesses,
They give them the medicine of the Dharma
And they heal them through the Dharma. {59}

37.61 "They are lords of the world, sovereigns of speech,
And they defeat their adversaries in debate.
They shine with the light of omniscience.
They have understanding and are on the level of the highest wisdom.
They are heroes with the strength of wisdom that defeats other strengths.
[F.145.a]
They are praised by those who have wisdom.
With their wisdom they bring happiness to many
Trillions of beings, establishing them in the Dharma. {60}

37.62 "They are the masters, the leaders of merchant caravans,[1333]
Who are dedicated to protecting beings from misfortune.[1334]
When they see beings bewildered on a path of jewels
Who are constantly caught in the trap of Māra,
They explain to them the supreme path
Of constant peace, happiness, and emancipation.
Through that path of wisdom
The wise ones guide many billions of beings. {61}

37.63 "They are a sanctuary, they are a shelter,
They are a refuge; they are eyes and a lamp.
They give freedom from fear to those who are afraid.
They constantly bring relief to those who are fearful.
When they know of beings in great suffering,
Of beings who have been completely blind from birth,[1335]
With the precious teachings on correct training
They shine the light of the Dharma. {62}

37.64 "They are the best artisans in the world,
Who benefit beings with their craft.
They always make beings happy
Through being well trained in their craft.
They have attained perfection in the supreme training
And are completely skilled, with wondrous attainment in the world.
They who are established in enlightenment
Have realization and give sight to the world. {63}

37.65 “They never cease longing to listen
To the supreme, unequaled Dharma of the buddhas.
They have perfected conduct, patience, and samādhi,
And have heard the profound Dharma.
They never cease wishing to teach
The precious Dharma of peace.
They send down a rain of methods for liberation,
Satisfying beings with the rain of the Dharma. {64}

37.66 “However many beings, wise ones,
Come to them for the sake of the Dharma,
Thinking, ‘We will listen to the true, honest path
Of the supreme jewel of the excellent Dharma,’
The realized ones cut through their doubts
And bring them happiness through the Dharma.
They have perfect conduct, patience, and samādhi,
And they know the aspirations of beings. {65}

37.67 “They have wisdom, the perfection of the highest wisdom,
And they are wise concerning the aspirations of beings.
They know the motivations and conduct of other beings [F.145.b]
And they know what should be said to them.
Through their speaking words of wisdom
Millions of beings attain the sight of the supreme Dharma.
They have attained the perfection of the highest wisdom
And they give the teachings of the path. {66}

37.68 “Even billions of māras cannot know
The minds of those wise ones,
Just as no one can know the path
That a bird has flown through the air.
They are peaceful, tamed, tranquil, have the power of wisdom,
And are established in superior wisdom.
They are heroes, leaders who have destroyed Māra
And realized the peace of enlightenment. {67}

37.69 “They have attained perfect miraculous powers
And are always traveling to hundreds of realms.
They see many quintillions of buddhas,
As numerous as the sands of the Ganges.
Their sight is free of impediment
And they see many forms in the ten directions.
They are guides for all the beings

Who are present throughout the ten directions. {68}

37.70 "If one were to describe the entirety of their benefits,
Even if one spoke with eloquence
For many billions of eons,
One could not finish praising their past conduct.
Any human who possesses
This unequaled, stainless samādhi
Has the inexhaustible wealth of the buddhas
And an extremely vast ocean of wisdom."[1336] {69}

37.71 *Conclusion of the thirty-seventh chapter, "Teaching the Aspect of Correct Conduct."*

38. Chapter 38

YAŚAḤPRABHA

38.1 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, bodhisattva mahāsattvas who wish for these and countless other wonderful[1337] and marvelous bodhisattva qualities, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should hear this *revealed equality of the nature of all phenomena* samādhi and obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it,[1338] and make it widely known to others. [F.146.a]

38.2 "They should meditate on the strength of patience, rely on patience, and promulgate patience. They should be dedicated to the Dharma, long for the Dharma, possess the Dharma, engage in the Dharma in a way that accords with the Dharma, and apply themselves to making offerings to the buddhas.

38.3 "They should apply themselves to three points. What are the three points? They are ending the kleśas, mastering merit,[1339] and generating the roots of goodness out of longing for the wisdom of the buddhas and not out of desire for reaching worldly happiness. Apply yourself to those three points."[1340]

38.4 Thereupon the Bhagavān, to explain what this meant, related an account of the past by chanting the following extensive verses to the youth Candraprabha:[1341]

38.5 "Young man, listen to me as I tell you
How I practiced for thousands of eons.
Seeking this sublime, excellent samādhi,
I made offerings to hundreds of thousands of buddhas. {1}

38.6 "In that way, after countless eons had passed,
As numerous as the grains of sand in a hundred worlds,
When such a number had passed by
There appeared a jina named Gaṇeśvara. {2}

38.7 “There were no fewer than six hundred billion
In the saṅgha of that jina.
All were without ouflows, their kleśas had come to an end,
They had dhyāna, and were established in the eight liberations. {3}

38.8 “At that time the entire surface of this earth
Was pleasant and had good harvests, and no disorder.
All the people were joyful and happy,
And the happiness of humanity was widespread. {4}

38.9 “Everyone possessed the strength of merit.
They were attractive and beloved.
All were rich and possessed much wealth,
And physically they experienced divine pleasures. {5}

38.10 “They were gentle, with good discipline and few kleśas.
They enjoyed[1342] the strength of patience and had good features.
They were like devas within the paradises.
They possessed the qualities of correct conduct and understanding. {6}

38.11 “At that time there was a sovereign, [F.146.b]
A king named Varapuṣpasa.
He had no fewer than five hundred sons,
All endowed with mindfulness and realization. {7}

38.12 “That king and his sons offered to the Jina,
To that compassionate one,
Six hundred thousand parks,
All beautified by flowers and fruits,[1343] {8}

38.13 “And a hundred thousand various parks
With thousands of walkways, seats, and beds,
And with a trillion Dharma robes
Spread on the ground where they walked and sat. {9}

38.14 “Thus the king with great faith
Presented to that Sugata
In many thousands of ways
Whatever renunciants would enjoy. {10}

38.15 “That king, who followed the path
Of the ten good actions,
Came to see the Guide, accompanied by
A hundred thousand trillion beings. {11}

38.16 “Holding flowers, perfumes, and incense,
Parasols, banners, and musical instruments,
He made offerings to that Jina,
And with his hands in homage sat before him. {12}

38.17 “The thousands of bhikṣus were pleased,
As were the devas, humans, asuras, and yakṣas, wondering,
‘The Jina to whom these offerings were made, will he give a prophecy?
Will this lord of humans teach the Dharma?’ {13}

38.18 “The self-arisen one knew their thoughts
And knew the king’s supreme motivation,
That his aspiration was to the further shore,
And therefore taught him the samādhi of peace. {14}

38.19 “When the Sugata’s voice came forth
The earth and its forests shook.
A rain of flowers fell from the sky
And hundreds of lotuses appeared out of the ground. {15}

38.20 “The Teacher had trained in the words and their meaning,
And the Guide, knowing the king’s thoughts, gave a prophecy.
That lord of men taught the samādhi of peace.
Listen to these words and their meaning. {16}

38.21 “ ‘All existences are nonexistent: they are concepts,
They are insubstantial, they are like mirages and illusions.
They are like lightning and clouds, unstable and empty.[1344]
All are without a self, without a being, without a soul.[1345] {17}

38.22 “ ‘Primordially empty, phenomena do not come. [F.147.a]
They have not come, they are not present, and they have no location.
They are always without essence; they have the nature of an illusion.
They are all pure—completely pure like space. {18}

38.23 “ ‘They are neither blue, nor yellow, nor white.
Those are just names, vacuous, with a nature that is just sound.
They are devoid of mind; their nature is not mind.
They are momentary and are devoid of sound. {19}

38.24 “ ‘Words do not go anywhere if spoken.
Words are not diminished if not spoken.
Words do not go in any direction.
Words do not come from anywhere.[1346] {20}

38.25 " 'Words do not perish, cease, or end,
Whether they are spoken or unspoken.
Words are said to be always unceasing.
Those who know that will be unceasing. {21}

38.26 " 'In the past, hundreds of thousands of buddhas
Have taught the Dharma hundreds of thousands of times.
But the Dharma does not cease; words do not cease,
And as there is no arising, there is no cessation. {22}

38.27 " 'Those who know the unceasing Dharma
Will always know the unceasing Dharma.
Having taught a hundred thousand sūtras,
They know that the Dharma is devoid of words.[1347] {23}

38.28 " 'The Dharma that the jinas have taught
Is unceasing and therefore is not seen.
The Dharma is primordially without a self, without a being.
Although[1348] it is taught, it does not cease. {24}

38.29 " 'The wise teach using all words,
But their minds are not captivated by the words.
All words are like echoes on a mountain,
So therefore never have attachment to words. {25}

38.30 " 'The Dharma is taught through illusory words
And all those words cease in that instant.
That which is the characteristic of those words
Is the characteristic that all phenomena have. {26}

38.31 " 'All phenomena have no characteristics, are devoid of characteristics;
They all have no characteristics, and are pure of characteristics.
They are always empty, and they are as pure as space.
In brief, they cannot be enumerated. {27}

38.32 " 'They are devoid of "composite" or "noncomposite,"
And the sages have no concepts concerning them;
They have arrived at the noncomposite in all the existences of beings
And are always devoid of contrived views. {28}

38.33 " 'The one whose mind is at rest in that nature
Is always without desire, anger, and ignorance.
The one who knows phenomena in that way [F.147.b]
Becomes strong with the strength of samādhi. {29}

38.34 “ ‘Just as echoes are created through conditions
In caves, mountains, and canyons,
All that is composite is known to be the same:
The entire world is like an illusion, a mirage. {30}

38.35 “ ‘This samādhi of peace is taught by one
Who has the strength of wisdom, the qualities of the Dharma,
Who with the strength of knowledge has the higher cognitions of the sages,
And who has skill in methods of speech and knows the definitions of words.
{31}

38.36 “ ‘The appellations that are spoken are merely appellations;
Within saṃsāra there is no end to be found.
That which was in the past is devoid of characteristics,
And one should be certain that the future is the same. {32}

38.37 “ ‘Through engaging in creating karma
There will be the best and the worst.
Knowing that all things are always empty,
Empty by nature, and that all things are without a self, {33}

38.38 “ ‘The Jina thus teaches the relative Dharma:
Regard the composite and noncomposite in that way.
There truly is no self and no human.
That is the characteristic of all beings. {34}

38.39 “ ‘Good and bad karma are indestructible.
Whatever I have created I will have to experience;
The result of one’s actions cannot be transferred to others.
Nothing is experienced without a cause.[1349] {35}

38.40 “ ‘All existences are illusory and powerless,
As insubstantial and insignificant as foam.
They are always empty, like illusions and mirages.[1350]
They are taught through words, but are devoid of them. {36}

38.41 “ ‘Understand in that way without having pride.
Have correct conduct but without attachment,
With the power of patience have no conceptualization,
And, practicing in that way, rest in equanimity.’ {37}

38.42 “The king understood the Dharma
That was taught by the Jina.
When the king had heard this Dharma from the Jina,

Together with his entourage he took up the training. {38}

38.43 “The king, having heard this samādhi,
Joyous and happy, said these words:
‘This samādhi you have taught is excellent
And I bow down to your feet.’ {39}

38.44 “Eighty thousand beings who were there [F.148.a]
Had heard this excellent nature of phenomena,
This teaching on the ultimate truth,
And attained the acceptance of birthlessness. {40}

38.45 “A person has no origination or cessation,
And likewise these phenomena have always been empty.
When that is known there is no loss,
And the king attained the acceptance of birthlessness. {41}

38.46 “The king[1351] renounced his kingdom
And entered homelessness in that Jina’s teaching.
And all five hundred princes, no less,
Followed him into the homeless state. {42}

38.47 “When the king and his princes had entered homelessness,
Many thousands of other beings also at that time
Entered homelessness in the presence of the Sugata,
Seeking to receive the Dharma of that Jina. {43}

38.48 “For a full two thousand years
The Jina taught the Dharma.
And the king, his sons, and the people
Practiced the Dharma for those two thousand years. {44}

38.49 “And then at a later time
The Jina passed into nirvāṇa.
The Jina’s śrāvakas also passed away
And his Dharma became diminished. {45}

38.50 “At that time there was a prince,[1352]
Puṇyamatin, who had faith and trust.
There was a bhikṣu connected with his family
Who taught to him this samādhi of peace. {46}

38.51 “The bhikṣu was gentle and mild,
Honored by a hundred thousand beings,
Was followed by a billion devas,

And was praised when he came to the city. {47}

38.52 “He had recollection and realization.
He was disciplined and compassionate, and he delighted in correct conduct.
His lovely voice was not harsh but gentle,
And he had attained the power of knowledge of the sensory constituents. {48}

38.53 “That bhikṣu was named Yaśaḥprabha.
He received a billion Dharma robes.
Unable to endure the strength of his merit
A thousand monks became jealous of him. {49}

38.54 “He had the strength of merit and the strength of body,
The strength of wisdom and the strength of miracles,
The strength of correct conduct, the strength of samādhi,
And the strength of the Dharma, and therefore was a superior bhikṣu. {50}

38.55 “He delighted and was beloved by people.
Bhikṣus, upāsakas, and bhikṣuṇīs,
Those beings who had faith in the Jina’s teaching, [F.148.b]
Made offerings to him and honored him. {51}

38.56 “The one who was the king’s son was there,
Puṇyamatin, who had constant faith and trust.
When he knew that many bhikṣus had wickedness in mind,
He became a protector for his teacher. {52}

38.57 “Five hundred thousand people,
Armored and holding swords and clubs,
Constantly surrounded the bhikṣu
Who taught the conduct that is endlessly correct. {53}

38.58 “He taught to his followers the Dharma
That phenomena are empty, with no self and no soul.
Those who were fixated on objects and were attached to a self
Did not approve of the bhikṣu’s teaching. {54}

38.59 “Those bhikṣus rose up and took up weapons,
As they did not approve of emptiness and peace.
They said, ‘What this bhikṣu is teaching is not the Dharma,
It will be meritorious if we kill him.’ {55}

38.60 “The bhikṣu was not afraid when he saw their weapons.
He was aware of the emptiness of phenomena,

That there was no being or man there to be killed,
That these phenomena were as insubstantial as plaster. {56}

38.61 "The bhikṣu placed his hands together upon his head
And spoke these words of homage to the jinas:
'Through the truth of the emptiness of phenomena
May these weapons become coral tree flowers!' {57}

38.62 "He possessed the conduct and discipline of the Sage
And as soon as he spoke those words and no others,
The earth and its forests shook
And the weapons became coral tree flowers. {58}

38.63 "At that time, the bhikṣus who believed in objective reality
And who were holding weapons became ill-shaped in body.
They could not approach any nearer
And became frightened and greatly amazed. {59}

38.64 "Those who had faith and trust in the Lord of sages,
Those who delighted in emptiness and peace,
They cried out 'A la la!'[1353] a thousand times,
And presented the bhikṣu with hundreds of lengths of cloth. {60}

38.65 "The bhikṣu had love for them
And said to all the people before him,
'I will practice bodhisattva conduct
For the sake of those beings who are angry with me.' {61}

38.66 "Then for no fewer than eighty years
He taught emptiness, the treasure of the jinas.
And the son of the king protected him
From the thousands of bhikṣus who were his adversaries. {62}

38.67 "During that time he was despised,
And his bhikṣus became few in number.
Evil things were heard said about him, [F.149.a]
But the power of his patience never declined.[1354] {63}

38.68 "Then at another time he accomplished
A great benefit for hundreds of beings.
He recollected countless Dharma teachings[1355]
And at that time Puṇyamatin felt great joy.[1356] {64}

38.69 "He[1357] respectfully honored the bhikṣu
And then Puṇyamatin said to him,

'No one at all should do anything
That is displeasing to my teacher.' {65}

38.70 "He[1358] replied, 'Young prince, listen to me.
It is through the power of patience that buddhas appear.
When someone speaks unpleasantly to me,
Toward him I feel a great love.' {66}

38.71 "I was that bhikṣu Yaśaḥprabha,
Who meditated on patience in previous lives
Throughout a hundred thousand eons."
Those were the words Bhagavān Śākyamuni spoke. {67}

38.72 "The prince Puṇyamatin, who was
The protector of Bhikṣu Yaśaḥprabha,
Has been my companion in thousands of lifetimes,
And I prophesy that he will be Buddha Maitreya.[1359] {68}

38.73 "The one who made offerings to the teacher Gaṇeśvara,
The one who had built a perfect monastery,
The one who was previously known as Varapuṣpasa[1360]
Became the Lord of humans Padmottara.[1361] {69}

38.74 "In that way, for many endless eons
I held the Dharma of the jinas.
In the past, I accomplished the power of patience.
Young man, having heard this, follow my example. {70}

38.75 "After I have passed into nirvāṇa, in future times
When the Dharma is being destroyed
Bhikṣus will follow the thoughts of tīrthikas
And will forsake my Dharma of peace. {71}

38.76 "They will be arrogant, conceited, wicked, and reckless.
They will associate with sinners and be greedy for food.
They will be attached to their robes and alms bowls, greedy for cloth,
And be devoted to acquisition and forsake the Dharma. {72}

38.77 "They will be aggressive, fierce, and ungrateful.
They will come from vile families, poor families,
Enter homelessness within my teaching
And will reject the Dharma of peace. {73}

38.78 "They will have Māra's thoughts and will be beings in darkness.
They will be under the power of desire and have strong attachment. [F.149.b]

They will be under the power of ignorance and be ignorant fools,
And they will not delight in the Dharma of emptiness and peace. {74}

38.79 “The bhikṣus, bhikṣuṇīs, and laypeople,
With wicked minds, will be avaricious and stupid.
They will always become overpowered in that way,
And in the later times they will reject enlightenment. {75}

38.80 “Listen, young man, to these my words.
A bhikṣu should always dwell in solitude.
Those who long for peace and emptiness
Should possess this Dharma of the jinas. {76}

38.81 “The one who possesses this samādhi
Has practiced homelessness in my teaching,
Is ordained as a bhikṣu and practices poṣadha,
And eats free of craving, without attachment to food. {77}

38.82 “Forsaking all concern for life and body,
Meditate on emptiness, upon perfect peace.
Meditating with dedication, complete dedication.
Like a deer, live always in the forests. {78}

38.83 “Always make offerings to the jinas[1362]
With parasols, banners,[1363] and with dwellings.[1364]
Make offerings to stūpas of the sugatas
And quickly attain this samādhi. {79}

38.84 “Develop the aspiration for the state of enlightenment.
Beautify the stūpas of the sugatas,
Adorning them with gold and covering them with silver,
And have beautiful images from precious materials made. {80}

38.85 “Make a commitment to attain enlightenment
And make all the good offerings that there are in the world,
Of all that is pleasing to devas and humans,
And honor the buddhas with desirable offerings. {81}

38.86 “See as the true nature, too, all the lords of humans;
For within the worlds in all ten directions,
The jinas who are present and those who have passed away
Have come to be buddhas through the true nature. {82}

38.87 “Have the aspiration to be generous to all.
Have pure conduct and a stable mind.

Delight in patience and always delight in kindness,
And know that all phenomena are empty. {83}

38.88 "Develop diligence confidently and fearlessly.
Delight in dhyāna and delight in solitude.
Develop wisdom, completely pure wisdom,
And quickly become compassionate. {84} [F.150.a]

38.89 "Always pacify desire through contemplating ugliness,
Overcome anger with the power of patience,
Overcome ignorance with the power of wisdom,
And attain the enlightenment praised by the jinas. {85}

38.90 "The body has no essence; it is like foam.
It creates suffering, and is putrid and foul smelling.
Know all aggregates to be insubstantial
And quickly attain the highest wisdom. {86}

38.91 "Never hold views that give rise to bad actions:
That there is a self, an individual, and a soul.
Know that all phenomena are empty
And quickly reach the highest enlightenment. {87}

38.92 "Never have yearning for possessions.
Do not be distressed if you do not obtain alms,
Be unmoved by praise or blame,
And be as unshakable as Mount Meru. {88}

38.93 "With veneration seek the Dharma;
Having heard it then become that.
Maintain the conduct of the jinas
And quickly go to the realm of Sukhāvatī. {89}

38.94 "Be even-minded toward all beings.
Do not have likes or dislikes in your mind.
Do not long for gain and fame,
And quickly become a buddha, a lord of sages. {90}

38.95 "Always describe the qualities of the buddhas
Correctly through their definitions,
So that the beings who hear about the qualities will have faith
And you cause them to aspire to the qualities of a buddha. {91}

38.96 "Always venerate your teacher,
Your parents, and similarly all beings.

Do not fall under the power of pride,
And attain the thirty-two signs of a great being. {92}

38.97 "Avoid all crowds without exception,
And always delight in solitude.
Always be pleasant, disciplined, and peaceful.
Be beneficial for yourself and beneficial to other beings. {93}

38.98 "Cultivate kindness and compassion,
And always aspire to rejoicing and equanimity.
Always follow the teaching of the jinas
And quickly become one who benefits the world. {94}

38.99 "Never gain wicked friends;
Have friends who are noble.[1365] [F.150.b]
Those who long for emptiness and peace
Are established in the path to supreme enlightenment. {95}

38.100 "Do not train on the level of the śrāvakas,
And do not delight in their practice.
Do not turn your mind away from the buddha qualities
And quickly become a buddha, a lord of jinas. {96}

38.101 "Always speak pure, true words.
Do not speak harshly or tell lies.
Always speak gently and pleasantly
And obtain the speech of the world's teacher. {97}

38.102 "Do not be concerned with your life and body.
Do not criticize others and praise yourself.
Accomplish your own good qualities
And have equanimity toward the conduct of others. {98}

38.103 "Always delight in the liberations and emptiness.
Do not make prayers for rebirth in the realms of beings.
Abandon all concepts without exception
And always abide in a state without concepts. {99}

38.104 "Reject the extremes at all times.
Do not follow nihilism or eternalism.
Always know that everything is dependent,
And in that way become such a teacher. {100}

38.105 "Reject delighting in the pleasures of desires,
Reject the stains of rigid anger,

Reject all the darkness of ignorance,
And become a lion among men, delighting in peace. {101}

38.106 "Always see that the permanent is impermanent.
Be liberated from the happiness and suffering of all existences.
See that self and purity are nonself and impure.
Meditate and become a lord of men. {102}

38.107 "The jinas, the lamps for the world,
Taught whatever Dharma would be beneficial.
They defeated the armies of the māras
And attained the supreme, highest enlightenment. {103}

38.108 "I have taught the good qualities that there are
And described hundreds of faults.
Reject the faults and practice the qualities.
Then, young man, in this life you will become a buddha." {104}

38.109 *Conclusion of the thirty-eighth chapter, "Yaśaḥprabha."*[1366] [B14]

39. Chapter 39

RESTRAINT OF THE BODY, SPEECH, AND MIND

39.1 Then the Bhagavān [F.151.a] said to the youth Candraprabha, "Therefore, young man, you should train by thinking, 'I shall have self-control through physical restraint.'

39.2 "Young man, what is meant by physical restraint? That which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas are free of attachment to all phenomena.

39.3 "Young man, that which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas attain the thirty-two primary signs of a great being.

39.4 "That which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas attain the eighty secondary signs of a great being.

39.5 "Young man, that which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas attain the ten strengths, the four fearlessnesses, and the eighteen distinct qualities of a buddha.

39.6 "Young man, that which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas attain the three doorways to liberation. What are these three? They are emptiness, the absence of attributes, and the absence of aspiration. They attain those three doorways to liberation.

39.7 "Young man, that which is called 'physical restraint' is the physical restraint through which bodhisattva mahāsattvas attain the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. They attain those four great brahmavihāras.

39.8 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. [F.151.b] They attain those four discernments.

39.9 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the thirty-seven aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are the four kinds of mindfulness, the four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. They attain those thirty-seven aspects of enlightenment.

39.10 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the state of great compassion, attain the state of great equanimity, and attain easeful examination and analysis of phenomena.

39.11 “Moreover, young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas desist from killing, taking what is not given, not maintaining celibacy, lying, slandering, harsh speech, idle talk, avarice, malice, and wrong views; desist from fraud in weights, fraud in measures, and fraud in wealth;[1367] desist from capturing,[1368] binding, restraining,[1369] beating,[1370] threatening,[1371] severing,[1372] impaling, and terrorizing; desist from desire and greed; desist from wild hand movements, wild leg movements, and unrestrained movements of the legs and arms; and desist from wicked habits of body, speech, or mind so that, like palm trees that have had their tops cut off, they will not arise again in the future.

39.12 “Therefore, young man, understand this teaching in the following way. [F.152.a] Young man, in the past, innumerable, vast, immeasurable, inconceivable, unfathomable countless eons ago, at that time and in those days, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

39.13 “At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa was six hundred million years. He had a śrāvaka saṅgha of six hundred million arhats. There were countless bodhisattva mahāsattvas who held the supreme Dharma.

39.14 “Young man, at that time and in those days, there was a king named Viveśacintin. King Viveśacintin came with eight hundred million people into the presence of the Tathāgata. When he arrived he bowed his head down to the feet of the Tathāgata, circumambulated the Bhagavān three times, and sat down in one place. Once King Viveśacintin had sat down in one place, he honored the Tathāgata.

39.15 “Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa, knowing the superior aspiration of King Viveśacintin and his followers, taught them from this Dharma teaching by chanting the following verses on entering through the doorway of the samādhi of physical restraint:

39.16 “ ‘Just as space and the sky are pure,
Ultimately pure, and with a clear nature,
The restraint of the body, too, is pure,
And cannot be taught in verse. {1}

39.17 “ ‘This physical restraint is devoid and empty,
And those are also the two characteristics of the body.
Just like space it is without characteristics.
That is taught to be the characteristic of the body’s restraint. {2} [F.152.b]

39.18 “ ‘Those who know that characteristic of the body’s restraint
Will never be ones without restraint.
How can those without activity have a field of conduct?
Those who are immaculate have no birth. {3}

39.19 “ ‘One cannot have this restraint while pursuing desires
Through yearning for forms and enjoyments.
Not knowing the wickedness of existence,
One cannot know this restraint of the body. {4}

39.20 “ ‘There will never be birth
For those who have immaculate restraint.
They have qualities like those of the arhats,
Which cannot easily be known by tīrthikas. {5}

39.21 “ ‘Those who are terrified of the three realms
Will not develop desire for sensual gratification.
They who do not wish for the pleasures of a king
Will know this kind of restraint of the body. {6}

39.22 “ ‘The restraint of the body is said to have this meaning.
It is a meaning that cannot be taught through words.

The one who knows this way of the Dharma
Is firmly established in this restraint. {7}

39.23 " 'I teach the meaning to those who are engaged with the meaning,
To those wise ones intent upon the way of the meaning.
Those engaged in the meaning shun that which is not the meaning
And are always firmly established in that restraint. {8}

39.24 " 'How can one know the meaning
That is spoken of in the teaching of the jinas?
Those who know the nature of that way of meaning
Are said to be established in the restraint of the body. {9}

39.25 " 'Those who know insubstantiality, emptiness,
The absence of a self, and the absence of attributes
Will never be without that restraint,
And in that way they will train in correct certainty. {10}

39.26 " 'They know that existents are nonexistent
And do not give rise to attachment to existents.
They will never give rise to attachment to any existent
And will reach the samādhi of the absence of attributes. {11}

39.27 " 'Those who know that phenomena have no self,
Have an empty nature and the characteristic of clarity,
Will never be without that restraint,
And thus will have definite correct understanding.[1373] {12}

39.28 " 'Those who know the five skandhas to be empty
Know their empty nature that is devoid of a self.
They will never be without that restraint
In any physical activity that they perform. {13}

39.29 " 'Those who focus on attributes, who are without restraint,
Who are constantly fixed in the conception of a self— [F.153.a]
Those beings who are attached to forms
Are overcome by unrestrained desires. {14}

39.30 " 'Those who are trained in the true, highest point,
The gentle ones who have realized emptiness,
Are never overcome by the arising of desires
That cause the unrestrained to go to the lower realms. {15}

39.31 " 'Just as all the ants together cannot shake
And cannot move great Mount Sumeru,

Even divine forms cannot unsettle
A wise one who is correctly trained. {16}

39.32 " 'Someone may be able to paint a picture on space,
Someone may be able to grasp space in his hand,
But desire, anger, or millions of māras
Will not be able to unsettle such a wise one. {17}

39.33 " 'Someone may be able to catch an echo,
A stone may be able to float on the water,
But no one can see the thoughts of someone
Who is trained in this restraint of the body. {18}

39.34 " 'Someone may be able to catch all the sounds
In the entire world and put them in a box,
But they cannot know whether someone who maintains
The restraint of the body is or is not maintaining it. {19}

39.35 " 'Someone may be able to catch the light from the disk of the sun,
Or the thunder and lightning that burst from the clouds,
But they cannot know the nature of the body
Of someone who has trained in the restraint of the body. {20}

39.36 " 'Someone may be able to catch in a trap or a net
The circle of wind that moves through the four directions,
But they cannot come to know the body
Of someone who is established in the restraint of the body. {21}

39.37 " 'This is not the domain of activity of beings.
It is the domain of a wise one who has a controlled mind.
It is the domain of activity of someone with restraint of the body
Who, like space, is unstained by worldly qualities. {22}

39.38 " 'Someone may be able to see the tracks of all the creatures
That move through the sky in all four directions,
But they would not be able to know the extent
Of the fields of activity of such a person's mind or body. {23}

39.39 " 'Those who are established in this restraint of the body
Do not have any of the various kinds of kleśas.
They have eliminated even the minor kleśas,[1374]
And thus are trained in the restraint of the body. {24}

39.40 " 'They cannot be harmed by weapons or by fire, [F.153.b]
And in that way their bodies are ungraspable.

They remain in the peace, perfect peace, of samādhi,
And in that way they are trained in the restraint of the body. {25}

39.41 " 'Thus established, they have no fear, they have no terror,
Their minds are undisturbed, and they feel no envy.
They who are thus trained in the restraint of the body
Have become liberated from all misfortune. {26}

39.42 " 'They are not afraid of poison or weapons;
They are not afraid in the middle of fire or water.
They who are thus trained in the restraint of the body
Have become liberated from all misfortune. {27}

39.43 " 'They are without fear among thieves,
Swindlers, criminals, and poisonous snakes.
In this way they have no conception of a self
And, liberated from that concept, they have no fear. {28}

39.44 " 'Those who are freed from fear do not become frightened.
As there is no fear, there is no instability.
How can those who are unshakable feel fear?
Even millions of māras cannot disturb them. {29}

39.45 " 'The one who benefits bodhisattvas
Explains and teaches the practice of restraint.
Even millions of māras cannot disturb
The one who has trained in this restraint of the body. {30}

39.46 " 'Unimpeded knowledge of the entire Dharma,
The complete eighty secondary signs,
And the thirty-two primary signs of a pure mind
Are not difficult to obtain for one established in restraint. {31}

39.47 " 'Whoever wishes to realize the qualities of a buddha,
Which are inconceivable and beyond measure,
Should train in this kind of restraint of the body
And become a shrine for the entire world. {32}

39.48 " 'Whoever wishes for these qualities of a great sage,
For the ten inconceivable strengths of a buddha,
Should train in this restraint of the body.
The strengths are not difficult to attain for one thus trained. {33}

39.49 " 'The eighteen distinct qualities of a buddha,
In which the jinas are established,

Are not difficult to attain for someone
Who has trained in this restraint of the body. {34}

39.50 " 'The seven limbs of enlightenment of the great sages,
And their discernments and bases of miraculous powers,
Are not difficult to attain for someone
Who has trained in this restraint of the body. {35} [F.154.a]

39.51 " 'The four brahmavihāras and the dhyānas,
The doorways to liberation that have been taught,
And easeful examination and analysis
Are not difficult to attain for one established in restraint. {36}

39.52 " 'One who is established in this supreme restraint
Dwells in compassion and also in equanimity,
And likewise practices the conduct of supreme love,
And has the motivation to benefit all beings.[1375] {37}

39.53 " 'Maintaining mindfulness and correct exertion,
The five strengths and five powers of the great sages,
And the eight branches of the supreme path of the noble ones
Are not difficult to attain for one trained in restraint of the body. {38}

39.54 " 'Also, the other sublime qualities of a buddha,
Which are inconceivable and beyond measure,
Are all not difficult to attain for someone
Who has trained in this restraint of the body.' {39}

39.55 "When he had listened to this restraint of the body,
The eminent king[1376] gained exceptional accomplishment.[1377]
He felt the highest joy and unequaled happiness
And entered homelessness in that Jina's teaching. {40}

39.56 "For a hundred million years he entered homelessness
And practiced a pure and perfect celibacy.
He also meditated on the four brahmavihāras
In order to benefit the world and its devas. {41}

39.57 "Having meditated well on the brahmavihāras,
He saw eight hundred million buddhas,
And even more, as numerous as the Ganges sands,
And he practiced this supreme celibacy. {42}

39.58 "He entered homelessness in all of their teachings
And practiced a pure and perfect celibacy.

He became an excellent bhikṣu dharmabhāṇaka
Who was very learned and had eloquent speech. {43}

39.59 "Knowing well this restraint of the body,
He had unimpaired conduct, faultless conduct,
Pure conduct, and unalloyed conduct,
And maintained noble conduct that was immaculate. {44}

39.60 "If you think, young man, that Viśeṣacintin,
The eminent king of that time, was someone else,
Do not see him as being anyone else:
That was me while I was practicing bodhisattva conduct. {45} [F.154.b]

39.61 "Therefore, young man, follow my teaching,
And maintain this restraint of the body.
Teach it, too, to millions of other beings,
And before long you will become the same as me." {46}

39.62 Then the Bhagavān said to Candraprabha, "Young man, you should train by thinking, 'I will practice completely pure physical conduct in that way.' Why is that? Because, young man, the bodhisattva mahāsattvas who have completely pure physical conduct have no fear of the hells, of rebirth as an animal, of the realm of Yama, or of any other lower existences. They have no fear of water, and no fear of fire, of poison, of weapons, of lions, of tigers, of bears,[1378] of elephants, of bulls, or of humans and nonhumans.

39.63 "Young man, bodhisattva mahāsattvas who have completely pure physical conduct can place the great billion-world universe on the palm of their hand and throw it up to the height of one palm tree, two palm trees, three palm trees, four palm trees, five palm trees, six palm trees, seven palm trees, or as high as they wish to throw it.

39.64 "Moreover, young man, bodhisattva mahāsattvas who have completely pure physical conduct attain the perfection of supreme miraculous powers. They have ripened the bases of miraculous powers, possess pure merit, and have detachment. They can go anywhere, have attained this samādhi, have completely perfected immaculate merit, and have unimpeded vision of all worlds, and therefore have gained miraculous powers. What is this attainment of miraculous powers? Through miraculous powers there is the perfection of the accomplishment of aspirations[1379] and success.[1380]

39.65 "What kind of attainment of miraculous powers are these miraculous powers that are spoken of? [F.155.a] Bodhisattva mahāsattvas who possess miraculous powers experience a range of different kinds of miracles: they transform from one to many, from many to one, and from visible to invisible; they pass without impediment through house walls, through city walls, and

through mountains; they travel through the air just like a bird; they dive into the ground and emerge from it, just as they would in water; they stand on water just like they would on the ground; they give off smoke and flames, just like a great blaze of fire; their bodies emit many thousands of trillions of great torrents of water, just like a great cloud that can extinguish the great fire of a thousand-billion world universe being on fire;[1381] they grasp in their hands and polish the moon and the sun, which are so miraculous, powerful, and majestic; and just as they wish, their bodies have power over beings, as far up as those in Brahmā's realm."

Thereupon the Bhagavān recited these verses:[1382]

39.66 "They dive into the earth and reemerge,
They walk unimpeded on water,
They travel through the air like a bird,
And they miraculously emit smoke and flames.[1383] {47}

39.67 "Just as the wind is unimpeded by space,
And a multitude of clouds move through it,
In that way the yogins fly through the air,
Unimpeded like the wind and the clouds. {48}

39.68 "The skilled bodhisattvas, on seeing
Realms burning in a blazing inferno,
Emit water from their bodies,
Extinguishing the fire of millions of realms. {i}[1384]

39.69 "The skilled bodhisattvas, while seated,
Grasp the sun and moon in their hands.
Seated, they know the realm of Brahmā
And teach the Dharma to millions of Brahmās.[1385] {49} [F.155.b]

39.70 "When they wish to teach the Dharma,
The entire billion-world universe hears them.
As they wish, they teach the Dharma
In millions of realms to millions of beings." {50}

39.71 Then the Bhagavān said to the youth Candraprabha, "Therefore, young man, you should train by thinking, 'I will practice completely pure physical conduct in that way.' Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct have a divine sense of hearing so that they can hear from afar the voices of devas, humans, beings in the hells, those reborn as animals, and those in the realm of Yama.

39.72 “Moreover, young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct, while they are seated, with their divine sense of smell can smell from afar all the divine pleasant aromas of the Dharma that there are in all the worlds in the billion-world universe.”[1386]

39.73 Then again the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct know accurately the motivation, conduct, and thoughts of other beings and individuals. They accurately know a mind that has desire to be a mind that has desire. They accurately know a mind that is without desire to be a mind that is without desire.

39.74 “It is the same as that for having anger and being without anger, having ignorance and being without ignorance, having craving and being without craving, [F.156.a] having grasping and being without grasping, having concentration and distraction, having error and no error, having greatness and no greatness, having clarity and no clarity, being valid and being invalid, being surpassable and unsurpassable, being in meditation and not being in meditation, and being liberated and not being liberated, and they accurately know a mind that has kleśas to be a mind that has kleśas, and they accurately know a mind that has no kleśas to be a mind that has no kleśas.

39.75 “Young man, bodhisattva mahāsattvas who have completely pure physical conduct remember previous lives in many ways: they remember one previous life, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or remember a hundred previous lifetimes. They remember a thousand lives, a hundred thousand lives, and so on, up to many quintillions of previous lives.

39.76 “They remember an eon of dissolution and an eon of origination, and so on up to many eons of dissolution and eons of origination.

39.77 “They remember one eon, and they remember a hundred eons, a thousand eons, a hundred thousand eons, and so on, up to remembering many quintillions of eons.

39.78 “They remember as many as ten million past lives, saying, ‘I was born as such and such a being, this was my name, this was my family, this was my caste, this was my color, this was the food that I ate, this was my livelihood, this is how long a lifespan was, this is how long I lived, and this was the happiness and suffering I experienced. Then when I died I was reborn as such and such; then when I died again I was reborn here.’

"They remember correctly the many different aspects of their previous lives, such as what appearance they had, the place where they lived, and the cause for that rebirth. [F.156.b]

39.79 "Young man, bodhisattva mahāsattvas who have completely pure physical conduct have divine vision, which surpasses human vision, so that they know accurately, according to the karma of beings, their deaths and their rebirths, whether they have good color or bad color, whether they are fortunate or unfortunate, whether it is a good rebirth or a bad rebirth, and whether they are going to the higher realms or the lower realms.

39.80 "They say, 'These beings conducted themselves badly with their bodies, conducted themselves badly with their speech, and conducted themselves badly in their minds. They maligned the noble ones, had wrong views, and truly held those wrong views. Because of those causes, after they died they fell to the lower realms and were reborn in the hells. These beings conducted themselves well with their bodies, conducted themselves well with their speech, and conducted themselves well in their minds. They did not malign the noble ones, had correct views, and truly held those correct views. Because of those causes, after they died they went to the higher realms and were reborn in the paradises.'

39.81 "In that way they have the pure divine vision that transcends that of humans, so that they know correctly, according to the karma of beings, their deaths and their rebirths, whether they have good color or bad color, whether they are fortunate or unfortunate, whether it is a good rebirth or a bad rebirth, and whether they go to the higher realms or the lower realms.

39.82 "Young man, bodhisattva mahāsattvas who have completely pure physical conduct in one instant of wisdom accurately know, hear, see, and understand everything that is to be known, to be heard, to be seen, to be realized, and to be manifested."[1387]

Thereupon the Bhagavān recited these verses:

39.83 "The levels of higher cognitions
Of the protector bodhisattvas are taught. [F.157.a]
The ones who remain in samādhi
Are known as bodhisattvas. {51}

39.84 "Their hearing is purified to become
Inconceivable divine hearing.
They hear the Dharma that is
Taught by all the buddhas. {52}

39.85 "The skilled bodhisattvas, while sitting,
With a divine sense of smell
Smell all the divine Dharma aromas

In the great billion-world universe.[1388] {i}

39.86 “They know the minds of all beings:
Whether they have or do not have desire,
Whether they have or do not have anger,
Whether they have or do not have ignorance. {53}

39.87 “They know where they lived in the past,
Those places where they previously lived
Throughout billions of eons;
They know them without any impediment. {54}

39.88 “Their sight, too, is purified;
They have insurpassable, divine sight.
They see perfectly the deaths
Of beings and their rebirths. {55}

39.89 “Within a single instant
They know all lifetimes.
They know correctly every single
Phenomenon that can be known.”[1389] {56}

39.90 Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will engage in completely pure conduct of speech in that way.’

39.91 “Young man, what is the restraint of speech? Young man, bodhisattva mahāsattvas who have completely pure conduct of speech attain the inconceivable, unimpeded buddha’s speech, which has sixty aspects. Young man, that is the restraint of speech.

39.92 “Bodhisattva mahāsattvas who have the restraint of speech have the attainment of noble words. Young man, that is the restraint of speech.

39.93 “Bodhisattva mahāsattvas who have the restraint of speech attain the thirty-two primary signs of a great being. Young man, that is the restraint of speech.

39.94 “Bodhisattva mahāsattvas who have the restraint of speech attain the eighty secondary signs of a great being. Young man, that is the restraint of speech. [F.157.b]

39.95 “Bodhisattva mahāsattvas who have the restraint of speech attain the ten strengths of a tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young man, that is the restraint of speech.

39.96 “Bodhisattva mahāsattvas who have the restraint of speech attain the three doorways to liberation. What are these three? They are emptiness, the absence of attributes, and the absence of aspiration. They attain those three doorways to liberation. Young man, that is the restraint of speech.

39.97 “Bodhisattva mahāsattvas who have the restraint of speech attain the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. They attain those four great brahmavihāras. Young man, that is the restraint of speech.

39.98 “Bodhisattva mahāsattvas who have the restraint of speech attain the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. They attain those four discernments. Young man, that is the restraint of speech.

39.99 “Bodhisattva mahāsattvas who have the restraint of speech attain the thirty-seven aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are the four kinds of mindfulness, the four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. They attain those thirty-seven aspects of enlightenment. Young man, that is the restraint of speech.

39.100 “Bodhisattva mahāsattvas who have the restraint of speech attain the state of great compassion, [F.158.a] attain the state of great equanimity, attain easeful examination, and attain the quality of being devoid of examination. Young man, that is the restraint of speech.

39.101 “Moreover, young man, bodhisattva mahāsattvas who have the restraint of speech desist from killing, taking what is not given, not maintaining celibacy, lying, slandering, harsh speech, and idle talk. Those bodhisattva mahāsattvas desist from speaking untrue words to their parents and their teachers; from maligning the Buddha, Dharma, and Saṅgha; and from any other words that are harmful words. They know those words to be like echoes. They perceive them to be like apparitions, mirages, hallucinations, and illusions, and in that way they do not objectify words, conceptualize them, become proud of them, view them, or become attached to them. Young man, that is the restraint of speech.”

39.102 Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I will engage in completely pure conduct of speech in that way.’ Young man, bodhisattva mahāsattvas who have the restraint of speech have no fear of any lower realm and obtain the entire Dharma of the buddhas. They attain all the miraculous powers and higher cognitions of the buddhas. Young man, that is the restraint of speech.”

Thereupon the Bhagavān recited these verses:[1390]

39.103 “That which is called the restraint of speech
Is the restraint of speech through which
The bodhisattvas will attain the unimpeded knowledge
Of the entirety of the Dharma.[1391] {57}

39.104 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain the unimpeded, inconceivable buddha speech
That has sixty aspects.[1392] {i} [F.158.b]

39.105 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain the thirty-two primary signs,
The ten strengths, and the distinct qualities of a buddha. {58}

39.106 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain all the qualities of buddhahood
That have previously been taught by me. {59}

39.107 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain the brahmavihāras, the discernments,
And marvelous, inconceivable qualities. {60}

39.108 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain the mindfulnesses, the correct exertions,
The strengths, the powers, and the bases for miraculous powers. {61}

39.109 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain great equanimity, the fearlessnesses,
And the state of great compassion. {62}

39.110 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Attain pure, easeful examination
And the peace of being devoid of examination. {63}

39.111 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Do not lie, speak words of slander,
Indulge in idle talk, or speak harsh words. {64}

39.112 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Will never say that they forsake the Dharma
Or forsake the Buddha or the Saṅgha. {65}

39.113 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Do not speak words that are unture
In front of their parents or teachers. {66}

39.114 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Desist from all other words
That are harmful, without exception. {67}

39.115 “That which is called the restraint of speech
Is the restraint of speech through which the wise
Fearlessly use words that are like echoes
And that are analogous to dreams. {68}

39.116 “That which is called the restraint of speech
Is the bodhisattva’s use of words
As being without self, without a soul, unmoving, [F.159.a]
Arising through conditions, and as deceptive as a dream. {69}

39.117 “That which is called the restraint of speech
Is the bodhisattva’s use of words,
With cessation always being like a dream,
And nirvāṇa also being like a dream. {70}

39.118 “That which is called the restraint of speech
Is when there are no words at all to be found.
It is not conceptualizing them or being proud of them,
And not being dependent on them or attached to them.” {71}

39.119 Then the Bhagavān said to Candraprabha, “Therefore, young man, you should train by thinking, ‘I shall be endowed with the restraint of the mind.’

39.120 “Young man, what is the restraint of the mind?[1393] Bodhisattva mahāsattvas who have the restraint of the mind are without fear of the Dharma of the buddhas,[1394] and have attained the unshakable, liberated mind. Young man, that is the restraint of the mind.

39.121 “Bodhisattva mahāsattvas who have the restraint of the mind obtain the samādhi that is like a vajra. Young man, that is the restraint of the mind.

39.122 “Bodhisattva mahāsattvas who have the restraint of the mind obtain the light rays that are called *as bright as flames*. Young man, that is the restraint of the mind.

39.123 “Bodhisattva mahāsattvas who have the restraint of the mind attain the perfect voice of a buddha, which has sixty aspects. Young man, that is the restraint of the mind.

39.124 “Bodhisattva mahāsattvas who have the restraint of the mind have the attainment of noble words. Young man, that is the restraint of the mind.

39.125 “Bodhisattva mahāsattvas who have the restraint of the mind attain the thirty-two primary signs of a great being. Young man, that is the restraint of the mind.

39.126 “Bodhisattva mahāsattvas who have the restraint of the mind attain the eighty secondary signs of a great being. Young man, that is the restraint of the mind. [F.159.b]

39.127 “Bodhisattva mahāsattvas who have the restraint of the mind attain the ten strengths of a tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young man, that is the restraint of the mind.

39.128 “Bodhisattva mahāsattvas who have the restraint of the mind attain the three doorways to liberation. What are the three doorways to liberation? They are emptiness, the absence of attributes, and the absence of aspiration. They attain those three doorways to liberation. Young man, that is the restraint of the mind.

39.129 “Bodhisattva mahāsattvas who have the restraint of the mind attain the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. They attain those four great brahmavihāras. Young man, that is the restraint of the mind.

39.130 “Bodhisattva mahāsattvas who have the restraint of the mind attain the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. They attain those four discernments. Young man, that is the restraint of the mind.

39.131 “Bodhisattva mahāsattvas who have the restraint of the mind attain the thirty-seven aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are the four kinds of mindfulness, the four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. They attain those thirty-seven aspects of enlightenment. Young man, that is the restraint of the mind.

39.132 “Bodhisattva mahāsattvas who have the restraint of the mind attain the state of great compassion, attain the state of great equanimity, and attain easeful examination [F.160.a] and the quality of being devoid of examination. Young man, that is the restraint of the mind.

39.133 “Bodhisattva mahāsattvas who have the restraint of the mind attain engagement in conduct with the wish to benefit others. Young man, that is the restraint of the mind.

39.134 "Bodhisattva mahāsattvas who have the restraint of the mind do not associate with wrong views in order to desist from wrong views; they do not associate with avarice in order to desist from avarice; they do not associate with malice in order to desist from malice; they do not associate with laziness in order to desist from laziness; they do not wish to deceive their parents or their teachers; and they do not develop desire, anger, or ignorance and do not associate with them. They do not abandon the aspiration to enlightenment, they do not destabilize their superior aspiration, and also the bodhisattvas desist from all other harmful thoughts in their minds, and do not associate with them. Young man, that is the restraint of the mind.

39.135 "They perceive the mind as being like a dream, being like a mirage, being like an apparition, and being like a hallucination, something that does not come from anywhere and does not go anywhere. They perceive happiness as being like a dream, perceive it as being impermanent like a dream, perceive it as being devoid of self like a dream, perceive it as being devoid of a soul like a dream, and they do not objectify it, conceptualize it, become proud of it, view it, or become attached to it. Young man, that is the restraint of the mind."

39.136 Then the Bhagavān said to Candraprabha, "Young man, you should train by thinking, 'I will practice completely pure conduct of the mind in that way.' Why is that? [F.160.b] Young man, bodhisattva mahāsattvas who have completely pure conduct of the mind avoid all unfavorable conditions and obtain the countless Dharma teachings of the buddhas. They obtain from all the buddhas the higher cognitions of the buddhas and the unshakable, liberated mind. Young man, that is the restraint of the mind."

Thereupon the Bhagavān recited these verses:

39.137 "All of you listen with an unwavering mind,
For I will teach the restraint of the mind.
If you wish to attain buddhahood quickly,
Listen to me and then practice this. {72}

39.138 "That restraint of the mind through which wise ones
Attain the vast, unshakable, supreme peace,
The wonderful, inconceivable Dharma of the jinas,
That is what is called the pure restraint of the mind. {73}

39.139 "That restraint of the mind through which wise ones
Attain the liberated, eternally unshakable mind,
And likewise the supreme samādhi that is like a vajra,
That is what is called the most splendid restraint of the mind. {74}

39.140 "That which wise ones practice and through which

They accomplish light rays of great benefit,
And attain the voice with sixty aspects,
That is what is called the purest restraint of the mind. {75}

39.141 “That restraint of the mind through which wise ones
Quickly attain the thirty-two primary signs
And attain the ten strengths and every quality of buddhahood,
That is what is called the supreme restraint of the mind. {76}

39.142 “That restraint of the mind through which wise ones
Attain the discernments and the fearlessnesses,
And wonderful, inconceivable, supreme qualities,
That is what is called the supreme restraint of the mind. {77}

39.143 “That restraint of the mind through which wise ones
Attain the mindfulnesses, the bases of miraculous powers,
The correct efforts, and the five powers and strengths,
That is what is called the supreme restraint of the mind. {78}

39.144 “That restraint of the mind through which wise ones
Attain all of the four brahmavihāras, and likewise
Emptiness, the absence of attributes, and the absence of aspiration,
That is what is called the supreme restraint of the mind.[1395] {i}

39.145 “That restraint of the mind through which wise ones [F.161.a]
Attain the state of compassion, great equanimity,
And the practice of correct conduct, great love, and peace,
That is what is called the supreme restraint of the mind. {ii}

39.146 “That restraint of the mind through which wise ones
Quickly attain the seven limbs of enlightenment
And similarly the eight aspects of the supreme path,
That is what is called the supreme restraint of the mind. {79}

39.147 “That restraint of the mind through which wise ones
Attain the supreme state of equanimity
And the stainless, supreme state of compassion,
That is what is called the supreme restraint of the mind. {80}

39.148 “That restraint of the mind through which wise ones
Attain easeful examination, a mind of pure peace,
And detachment through a wealth of qualities,
That is what is called the supreme restraint of the mind. {81}

39.149 “That restraint of the mind through which wise ones

Do not associate with evil people and those with wrong views,[1396]
And do not develop a mind of malice, or a mind of avarice,
That is what is called the supreme restraint of the mind. {82}

39.150 "That restraint of the mind through which wise ones
Do not act with pretense for even an instant,
And do not act with deception toward the guru,
That is what is called the supreme restraint of the mind. {83}

39.151 "That restraint of the mind through which wise ones
Do not develop desire or anger in their minds,
And similarly never give rise to ignorance,
That is what is called the supreme restraint of the mind. {84}

39.152 "That restraint of the mind through which wise ones
In their minds do not forsake enlightenment,
And whose superior motivation is never shaken,
That is what is called the supreme restraint of the mind. {85}

39.153 "That restraint of the mind through which wise ones
Do not keep with any of the other numerous faults
Of the mind that there may be,
That is what is called the supreme restraint of the mind. {86}

39.154 "They understand the mind as being like an illusion,
Like a dream, and similarly like a mirage,
Always having the characteristic of a hallucination:
That is what is called the supreme restraint of the mind. {87}

39.155 "They understand happiness to be like a dream,
And similarly, impermanent, empty, and transient.
Wise ones understand the mind in that way:
That is what is called the supreme restraint of the mind. {88}

39.156 "They understand the mind to be without a soul, without being, [F.161.b]
And arising from conditions like a whirled torch's circle of fire,
Not coming from anywhere nor going anywhere:
That is what is called the supreme restraint of the mind. {89}

39.157 "They never objectify the mind at all,
And are without conceptualization or pride;
They do not fixate upon it or become attached to it:
That is what is called the supreme restraint of the mind. {90}

39.158 "They understand the ultimate truth to be like a dream,

And nirvāṇa to be the same as a dream;
Wise ones understand the mind in that way:
That is what is called the supreme restraint of the mind." {91}

39.159 *Conclusion of the thirty-ninth chapter, "Restraint of the Body, Speech, and Mind."*[1397]
[B15]

40. Chapter 40

[UNTITLED]

40.1 “Young man, what is purity of action? Seeing the three existences as being like a dream and becoming free of desire. Young man, that is purity of action.

40.2 “Young man, what is the transcendence of the mind’s fixation on perceptions? It is knowing that the skandhas, dhātus, and āyatanas are like illusions, and renouncing them. That is the transcendence of the mind’s fixation on perceptions.

40.3 “What is the knowledge of the skandhas? It is perceiving the skandhas to be like mirages.

40.4 “What is the equality of the dhātus? It is renouncing the dhātus as being like apparitions.

40.5 “What is the elimination of the āyatanas? It is renouncing the āyatanas as being like hallucinations.

40.6 “What is the renunciation of craving?[1398] It is not fixating on any phenomena. That is the renunciation of craving.

40.7 “What is the direct realization of birthlessness? It is not having the perception of any phenomena.

“What is engagement in activity? It is not giving up because of suffering arising from diligence.

40.8 “What is the illumination of causes? It is perceiving that the skandhas are like echoes.

“What is the non-dissipation of the results of karma? It is knowing that the results of karma do not dissipate like a dream.

40.9 “What is insight into phenomena? It is not seeing phenomena.

“What is the meditation of the path? [F.162.a] It is meditation on the nonperception of all phenomena.

40.10 “What is meeting the tathāgatas? It is practicing the training of all the buddhas.

"What is sharp wisdom? It is the patience of the birthlessness of phenomena.

40.11 "What is penetrating into beings?[1399] It is knowing the higher and the lower faculties.

"What is knowledge of phenomena? It is the nonperception of phenomena.

40.12 "What is the knowledge of engaging in discernment? It is engaging in the true nature of phenomena.

"What is the knowledge of the different kinds of letters and words? It is the knowledge of engaging with the three mantras,[1400] and knowing what is the form and what is not the form of words.

40.13 "What is the transcendence of matter? It is the understanding of immateriality.

"What is the understanding of sounds? It is knowing them to be like echoes. Young man, that is the understanding of sounds.

40.14 "What is the attainment of joy? It is the nonperception of all phenomena, the ending of the suffering that arises from saṃsāra, and putting down one's burden.

"What is experiencing the joy of the Dharma? It is never abandoning teaching, pleasing, and seeing the excellence of one's yāna.[1401]

40.15 "What is abiding? It is the realization of the truths of the noble ones.[1402]

"What is sincerity? It is uncontrived conduct.

40.16 "What is no longer having frowns? It is being without anger.

"What is being pleasant?[1403] It is being good company.

40.17 "What is being gentle?[1404] It is being beneficial to others.[1405]

"What is being courteous? It is being welcoming and standing up quickly.[1406]

40.18 "What is having veneration[1407] for the guru? It is being fearful[1408] of the guru and perceiving the guru as the kalyāṇamitra.

"What is respect for the guru? It is honoring and serving the guru.

40.19 "What is being content with occurences? [F.162.b] It is having no attachment to anything that occurs.

"What is never being satisfied with the good actions one has done? It is pursuing every kind of good action and seeking for any good action.

40.20 "What is having a pure livelihood? It is being satisfied with anything, using no trickery,[1409] no flattery, not being covetous, and not having the desire to acquire.

"What is not forsaking the solitary life? It is not abandoning dedication to good actions and delighting in residing in a remote place; delighting in dense forests, inaccessible mountain sites, and the interior of caves;[1410]

experiencing the joy of the Dharma; not mixing laypeople and renunciants; not having attachment to gain, honors, or praise; rejecting craving; and experiencing the joy of dhyāna. That is not forsaking the solitary life.

40.21 "What is the knowledge of successive levels? It is the knowledge of the distinctive result of the śrāvaka, knowledge of the distinctive level of the pratyekabuddha, and knowledge of the distinctive level of the bodhisattva.

"What is always maintaining mindfulness? It is being attentive to impermanence, suffering, emptiness, and the absence of self.

40.22 "What is being wise concerning the skandhas, wise concerning the dhātus, and wise concerning the āyatanas? It is having the knowledge of the categories of the skandhas, dhātus, and āyatanas, but having no perception of them.

"What is making one's higher cognitions manifest to others? It is attaining the four bases of miraculous powers and manifesting miracles.

40.23 "What is the elimination of kleśas? It is the elimination of desire, anger, and ignorance.

"What is ceasing engagement with propensities? It is reviling previous foolish conduct and not wishing for the level of the śrāvakas or pratyekabuddhas.

40.24 "What is having specific attainments? It is accomplishing a buddha's strengths, [F.163.a] fearlessnesses, and discernments.[1411]

"What is the natural result of meditation? It is the elimination of attachment and aversion.[1412]

40.25 "What is skillfulness in eliminating transgressions? It is the restraint of the prātimokṣa and the vinaya.

"What is the prevention of the arising of bad actions? It is confessing bad actions and the virtue of restraining from them in the future.

40.26 "What is the elimination of attachment? It is destroying all the creepers of craving for the three existences, developing the good qualities that have not yet been developed,[1413] and not losing the good qualities that have been developed.

"What is transcending the existences? It is not focusing the mind upon or engaging the mind with the three realms.

40.27 "What is the memory of previous rebirths? It is the knowledge of previous lifetimes.

"What is being free of doubt concerning the ripening of karma? It is rejecting eternalism and nihilism.

40.28 "What is the contemplation of phenomena? It is correct contemplation.

"What is seeking to hear the Dharma? It is possessing and meditating upon the piṭaka of the śrāvakas, the piṭaka of the pratyekabuddhas, and the piṭaka of the bodhisattvas.

40.29 “What is having sharp knowledge? It is knowing the nonorigination of phenomena to be like a dream.

“What is craving for wisdom? It is seeking wisdom.

40.30 “What is the realization of wisdom? It is the attainment of the highest, complete enlightenment.

“What is the level of a noble being? It is the state of bodhisattva training.

40.31 “What is having a mind like a mountain? It is not abandoning the aspiration to enlightenment.

“What is being unshakable? It is not being led astray by the kleśas.

40.32 “What is being immovable? It is the mind not being engaged with any attribute.

“What is irreversibility?[1414] It is the unimpaired six perfections, and the continuous vision of the buddhas who reside in other worlds. [F.163.b]

40.33 “What is the natural result of good qualities?[1415] It is being near to the highest, complete enlightenment.

“What is the abhorrence of bad qualities? It is restraint and not performing bad actions in the first place.

40.34 “What is being free of behavior caused by the kleśas? It is being free of that which is caused by ignorance, craving for existence, and anger.

“What is never abandoning the training? It is conviction in the ripening of karma, and having veneration for the buddhas.

40.35 “What is being established in samādhi? It is a one-pointed mind that is skilled in the nonproduction and nonperishing of the phenomena of the mind and mental events.[1416]

40.36 “What is the knowledge of the thoughts of beings? It is the wisdom that knows the superior and inferior faculties of beings.

“What is the knowledge of the various rebirths of beings? It is the knowledge of the different states of the five kinds of existence.

40.37 “What is knowledge of the infinite? It is the effortless knowledge of mundane and supramundane skills.

“What is the knowledge of the intended meaning of words? It is the knowledge of the intended meaning of the Tathāgata’s words.

40.38 “What is the rejection of living in a home? It is leaving home for physical and mental solitude.

“What is finding no joy in the three realms? It is seeing the realms for what they truly are.

40.39 “What is having a motivation that is not discouraged? It is not giving up the motivation and not giving up meditation.

“What is having no attachment to phenomena? It is the renunciation of all that one has affection for.

40.40 “What is having possession of the sacred Dharma? It is preserving the Buddha’s enlightenment, and possessing sūtras such as this.

“What is protecting the Dharma? It is subjugating, in a way that is in accord with the Dharma, those who malign the Buddha’s Dharma.

40.41 “What is conviction in the ripening of karma? [F.164.a] It is forsaking bad actions through a sense of shame, and dedicating oneself to seeking good qualities.

“What is skill in the vinaya? It is the knowledge of what are natural transgressions and what are not natural transgressions, and the knowledge of what are proscribed transgressions and what are not proscribed transgressions.

40.42 “What is the pacification of disputes? It is the avoidance of gatherings.

“What is the absence of discord and the absence of quarrels? It is the absence of desire for worldly conversation.

40.43 “What is having reached the level of patience? It is enduring harm to the body and mind.

“What is maintaining patience? It is maintaining equanimity and not losing one’s patience when others speak badly, saying unpleasant words.[1417]

40.44 “What is skill in examining phenomena? It is distinguishing the skandhas, dhātus, and āyatanas, distinguishing the aspects of kleśas and purification, and not objectifying them.

“What is skill in gaining certainty concerning phenomena? It is the inexpressibility of all phenomena.

40.45 “What is the knowledge of distinguishing between the words for phenomena?[1418] It is the accomplishment of the differentiation of all phenomena.

“What is skill in the presentation of the words for phenomena?[1419] It is teaching phenomena exactly as they are.

40.46 “What is the knowledge of the skill of presenting the distinction between words that have meaning and words that do not have meaning?[1420] It is that the nature of phenomena cannot be taken away from or added to.

“What is knowledge of the past? It is the knowledge of causes.

40.47 “What is knowledge of the future? It is the knowledge of contributing factors.

“What is the knowledge of the equality of the three times? It is the true nature of the way of things, which is that there is no differentiation to be made between all phenomena.[1421]

40.48 “What is the knowledge of the purity of the three aspects of actions? It is not objectifying and having no mental engagement with phenomena of the past, future, or present.

"What is the knowledge of the body's condition? It is mindfulness of the body. [F.164.b]

40.49 "What is the knowledge of the mind's condition? It is not objectifying the mind.

"What is guarding[1422] conduct? It is conduct that is unsullied.

40.50 "What is having unshakable conduct? It is conduct without error.[1423]

"What is uncontrived conduct?[1424] It is being free of the desire for bad actions.

40.51 "What is having attractive conduct?[1425] It is the mind being focused upon engagement with the Dharma, speaking rationally, being aware of time, and teaching the Dharma correctly.

"What is knowledge of the world? It is the knowledge of going and coming.

40.52 "What is unrestrained generosity? It is not holding on to things and being without miserliness.

"What is being openhanded?[1426] It is having a virtuous nature.

40.53 "What is having a mind without fixation? It is having unsullied faith.

"What is having a sense of self-respect? It is not being talkative.[1427]

40.54 "What is having a sense of modesty? It is that which is not evident to others.[1428]

"What is an abhorrence of negative aspirations? It is understanding what are the qualities of foolishness, and not associating with them.

40.55 "What is not forsaking the qualities of purification? It is being stable in commitments.

"What is maintaining correct conduct? It is developing disciplined conduct.

40.56 "What is joyful conduct? It is the contemplation of virtuous qualities.

"What is standing up to welcome gurus and presenting them with a seat? It is overcoming pride and not being lazy.

40.57 "What is the elimination of pride? It is not objectifying or depending upon a self.

"What is controlling the mind? It is the knowledge of how not to lose good qualities.

40.58 "What is the knowledge of generating enthusiasm? It is the knowledge of how not to lose the results of diligence.

"What is the knowledge of discernment? It is the wisdom that understands the truth exactly as it is.

40.59 "What is the realization of wisdom? It is the realization of both mundane and supramundane qualities.

"What is being without ignorance? It is not imposing embellishments on phenomena as they truly are.

40.60 “What is the knowledge of the processes of the mind? [F.165.a] It is the knowledge of the absence of creation and destruction.

“What is the knowledge of accomplishment and definite accomplishment?[1429] It is sharp wisdom.

40.61 “What is the knowledge of all language? It is correctly teaching the Dharma.

“What is the knowledge of presentation?[1430] It is the knowledge of correct engagement.

40.62 “What is the knowledge of attaining certainty in meaning? It is cutting through the skandha of mental activities.

“What is abandoning that which is harmful? It is transcending existence and causing others to transcend existence.

40.63 “What is relying upon excellent beings? It is not being apart from a buddha.

“What is being together with excellent beings? It is attending upon buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas.

40.64 “What is avoiding bad beings? It is avoiding those who are fixated on perceptions and those who are lazy.

“What is delighting[1431] in dhyāna?[1432] It is avoiding the thorns of desire, not forsaking dhyāna, and not abandoning joy.

40.65 “What is not clinging to dhyāna? It is wishing to transcend the three existences, wishing to ripen beings, and wishing for the light of higher wisdom.

“What is the utilization of the higher cognitions? It is teaching to others, through the five higher cognitions, the Dharma teachings of the Buddha that are difficult to understand.

40.66 “What is the knowledge of assigned names? It is the understanding that names are without reality.

“What is the use of designations? It is worldly usage.

40.67 “What is employing designations? It is the knowledge of speaking.

“What is disillusionment with saṃsāra? It is reflecting upon the harm of saṃsāra.

40.68 “What is not being motivated by material gain? It is having few desires.

“What is having no interest in gain or honors? It is being free of regret and free of the wish to commit sinful actions. [F.165.b]

40.69 “What is not being upset by criticism? It is the knowledge that comprehends the skandhas and the dhātus.

“What is not being fixated upon praise? It is not making known one’s good actions, and it is knowing gain and honor to be obstacles.

40.70 “What is indifference to respect? It is understanding the ripening of karma.

"What is not being upset by lack of respect? It is not forsaking the practice.

40.71 "What is being undisturbed by disrespect? It is being aware of worldly qualities.

"What is being indifferent to praise? It is seeking good actions and abandoning worldly life.

40.72 "What is not being disheartened when there is no gain? It is being aware of the qualities that oneself has given rise to.

"What is not associating with householders? It is avoiding any kind of worldly enjoyment.[1433]

40.73 "What is not associating with renunciants?[1434] It is avoiding that which is inappropriate and seeking that which is appropriate.[1435]

"What is avoiding that which is outside the scope of correct conduct? It is abandoning the five obscurations.

40.74 "What is acting within the scope of correct conduct? It is meditation on the four mindfulnesses.

"What is the perfection of conduct? It is its perfect preservation.

40.75 "What is rejecting incorrect conduct? It is preserving your good qualities.

"What is not dishonoring your family? It is avoiding profiting from wisdom.

40.76 "What is preserving the teaching? It is the determined seeking of the Dharma and practicing the Dharma in accord with the Dharma.

"What is speaking little? It is the attainment of śamatha.

40.77 "What is speaking softly? It is the attainment of vipaśyanā.[1436]

"What is skillfulness in answers? It is the knowledge of replies and rejoinders.

40.78 "What is defeating opposition? It is the correct presentation and teaching of the Dharma and defeating those who believe in objective reality.[1437]

"What is arriving at the right time? It is knowledge of the time. [F.166.a]

40.79 "What is not relying on ordinary people?[1438] It is seeing the qualities of the foolish to be faults.

"What is not having contempt for those in suffering?[1439] It is having impartiality toward all beings.

40.80 "What is giving wealth to those who are in suffering?[1440] It is giving them worldly goods.

"What is not rebuking the poor? It is having kindness toward others.

40.81 "What is having compassion for those whose conduct is incorrect? It is saving others from transgression and establishing them in correct conduct.

"What is having that which will bring benefit to others? It is benefiting others.

40.82 "What is having a compassionate mind? It is consideration of the future suffering of beings.

"What is benefiting others through the Dharma? It is bringing others correctly into the Dharma.

40.83 "What is giving away material wealth? It is giving away whatever has been accumulated and benefiting others through material things.

"What is not hoarding? It is renouncing material wealth and seeing it as harmful to the maintenance of correct conduct.

40.84 "What is praising correct conduct? It is the knowledge of the result[1441] of correct conduct.

"What is condemning incorrect conduct? It is the understanding of the faults of incorrect conduct.

40.85 "What is unwaveringly attending upon those who have correct conduct? It is the knowledge that perceives those who have correct conduct to be difficult to find.

"What is giving up all possessions? It is having a virtuous motivation.

40.86 "What is welcoming others[1442] with a higher motivation? It is wishing to benefit others.

"What is doing exactly what one has said one will do? It is having a completely virtuous motivation.

40.87 "What is perpetual application? It is seeking for and inquiring about any virtue.

"What is having veneration[1443] and experiencing joy? It is knowledge through realization and knowledge through scripture.

40.88 "What is the knowledge of using examples? It is having the knowledge of similarities and the knowledge of teaching.

"What is being skilled concerning past lifetimes? It is remembering lifetimes [F.166.b] and having received many teachings.

40.89 "What is putting roots of merit first? It is having a strong longing for enlightenment and also inspring that in others.

"What is skill in methods? It is being skilled in confession, rejoicing, supplication, and the dedication of the roots of goodness.

40.90 "What is the negation of attributes? It is realizing that all phenomena are like a dream, and the extinction of things.

"What is turning away from conceptualization? It is the rejection of error.

40.91 "What is the knowledge of the characteristics of things?[1444] It is the knowledge of things having no characteristics.

"What is skill in the accomplishment of the sūtras? It is teaching through describing accurately the understanding of, and the examples for, good and bad qualities.

40.92 "What is certainty in the truth? It is the cessation of consciousness, and the nonarising of names-and-form.

"What is the direct experience of liberation? It is not wavering from the samādhi that is like a vajra.

40.93 "What is the single teaching? It is not being reborn in the inferior state of a tīrthika.

"What is the attainment of fearlessness? It is understanding the Buddha's Dharma and developing the strength of dhyāna.[1445]

40.94 "What is the basis[1446] of correct conduct? It is the restraint of the body and the prātimokṣa vows.

"What is entering into samāpatti? It is being free of desire for the three existences.

40.95 "What is the attainment of wisdom? It is the knowledge of power and having no objectification.

"What is delighting in solitude? It is avoiding the faults from being with others and not forsaking good qualities.

40.96 "What is contentment with having no high reputation? It is being pleased with whatever there is.

"What is the absence of pollution in the mind? It is the suppression of the obscurations.

40.97 "What is rejecting incorrect views? It is rejecting the view of objective reality.

"What is the attainment of mental retention? [F.167.a] It is teaching correctly and without impediment the Dharma just as it has been seen.

40.98 "What is the entrance into knowledge?[1447] It is the entrance into the true nature.

"What is the basis? It is the basis of correct conduct.

40.99 "What is the ground? It is the ground of the mind.

"What is the foundation? It is the foundation of faith.

40.100 "What is the practice? It is the practice of the path.

"What is the knowledge[1448] of the cause? It is the knowledge that ignorance is the cause of saṃsāra.

40.101 "What is the method? It is knowledge[1449] as the method of liberation.

"What is the way? It is the way of the rejection of craving.

40.102 "What is the doorway? It is abandoning faults.

"What is the path? It is the knowledge of impermanence, suffering, emptiness, and selflessness.

40.103 "What is the level?[1450] It is the tenfold level[1451] of the absence of aspiration.

"What is being free from rebirth?[1452] It is putting an end to rebirth.

40.104 "What is the level of knowledge? It is being free of stupidity.

"What is the elimination of ignorance? It is the elimination of stupidity.

40.105 "What is the basis of wisdom? It is without a basis.

"What is the level of spiritual practice? It is meditation on the qualities of the thirty-seven aspects of enlightenment.

40.106 "What is the scope of practice of the bodhisattvas? It is composed of the six perfections.

"What is attending upon wise beings? It is attending upon buddhas.

40.107 "What is rejecting those who are not wise beings? It is rejecting tīrthikas who have the view of objective reality.

"What is the teaching of the tathāgatas? It is liberation through knowledge of the true nature, having gained the strengths of buddhahood.

40.108 "What is the level of buddhahood? It is the attainment of all good qualities.

"What is meant by the wise rejoicing in it? It means the buddha bhagavāns, and the śrāvakas of the past, future, and present, rejoicing.

40.109 "What is meant by the foolish rejecting it? It means that it is difficult for all who are foolish to understand. [F.167.b]

"What is meant by it being difficult for the śrāvakas and pratyekabuddhas to know? It means that the Buddha's Dharma is inconceivable.

40.110 "What is meant by it not being the level of the tīrthikas? It means that their level is the false pride of a practitioner.

"What is meant by the bodhisattvas[1453] possessing it? It means that it is difficult to obtain and is a great medicine.[1454]

40.111 "What is meant by its being realized by those who have the ten strengths? It means that it is an arduous practice.

"Why should the devas make offerings to it? They should do so in order to attain every happiness.

40.112 "Why should Brahmā praise[1455] it? Because it is a practice that brings the attainment of all liberations.

"Why should the nāgas pay homage to it? Because it destroys all habitual tendencies.

40.113 "Why should the yakṣas rejoice in it? Because it closes the pathways to all the lower realms.

"Why should the kinnaras praise it in song? Because it brings the attainment of all the happiness of liberation.

40.114 "Why should the mahoragas laud it? Because it destroys saṃsāra.

"Why should the bodhisattvas meditate on it? Because it brings the attainment of omniscient wisdom.

40.115 "Why should the wise comprehend it? Because it brings the attainment of irreversibility.

"Why is it the highest wealth? Because it brings the attainment of an excellent rebirth as a deva or human and it brings the attainment of liberation.

40.116 “Why is it immaterial generosity? Because it destroys all the kleśas.

“Why is it a medicine for the sick? Because it brings desire, anger, and ignorance to an end.

40.117 “Why is it a treasure of wisdom? Because it is meditation.

“Why is it unceasing eloquence? Because it is truly correct knowledge and vision.

40.118 “Why is it freedom from misery? Because it is the realization that harm and suffering are meaningless [F.168.a] and that suffering has no self.

“Why is it the comprehension of the entire three realms? Because it is the realization that they are like dreams and illusions.

40.119 “Why is it a raft[1456] for crossing to the other shore? Because it is the meditation on impermanence, suffering, and emptiness by those who have the higher motivation of desiring to attain nirvāṇa.

“Why is it like a boat for those in the middle of a river? Because it brings the attainment of nirvāṇa.

40.120 “Why is it fame for those who wish for renown? Because it brings the attainment of vast qualities.

“Why do the buddhas praise it? Because it is the benefactor that provides a medicine with infinite good qualities.

40.121 “Why do the tathāgatas laud it? Because it is the benefactor that provides all qualities and happiness and liberation.

“Why do those who have the ten strengths praise it? Because it is the benefactor that provides the precious Dharma that is difficult to find.

40.122 “Why is it the quality[1457] of the bodhisattvas? Because it is the acquisition of training in the Dharma.

“Why is it the equanimity of those with compassion? Because it is the activity that accomplishes a buddha’s deeds.

40.123 “Why is it the love that brings evil to an end? Because it provides the remedy.

“Why does it provide relief for those who follow the Mahāyāna? Because it fulfills all the wishes for the Buddha’s Dharma.

40.124 “Why is it the diligent practice of those with a lion’s roar? Because it brings the attainment of the best Dharma, the superior Dharma.

“Why is it the path of the wisdom of the buddhas? Because it brings the attainment of all good qualities.

40.125 “Why is it the seal upon all phenomena? Because it brings the realization of this side from the other side.

“Why is it the accomplishment of omniscient wisdom?[1458] Because it eliminates all bad qualities, accomplishes all good qualities, [F.168.b] and brings liberation to all beings.[1459]

40.126 “Why is it the pleasure garden of bodhisattvas? Because their every happiness, joy, and pleasure bring happiness to all beings.

“Why does it terrify the māras? Because it accomplishes all the strengths and because it brings all the kleśas to an end.

40.127 “Why is it the knowledge of those who have reached happiness? Because it is the cessation of all distress.[1460]

“Why is it the benefit from those who accomplish benefit? Because it brings the accomplishment of all good fortune.

40.128 “Why is it the refuge for those among enemies? Because it brings defeat to all those who believe in objective reality and have wrong views.

“Why is it the subjugation of adversaries by those who have the Dharma? Because it brings the defeat of the tīrthikas by those who have the Dharma.

40.129 “Why is it the expression of truth for those who have fearlessness?[1461] Because it brings the tranquility[1462] of having analyzed well and analyzed precisely[1463] all phenomena.

“Why is it the correct search for the strengths? Because it is a practice that is not incorrect.

40.130 “Why is it the omen for the eighteen unique qualities of a buddha? Because it brings the attainment of all good qualities.

“Why is it an adornment? Because it brings the attainment of the thirty-two primary signs of a great being.

40.131 “Why is it the delight of those who desire liberation? Because it is good in the beginning, the middle, and the end.

“Why is it the joy of the eldest sons? Because it brings the attainment of experiencing their father’s wealth, the Buddha’s wealth.

40.132 “Why is it the completion of buddha wisdom? Because it brings the maintenance of all good qualities and the attainment of the cultivation of all good qualities and nothing else.

“Why is it not the level of śrāvakas or pratyekabuddhas? Because it brings the accomplishment of the vast, inconceivable qualities of buddhahood.

40.133 “Why is it the purity of the mind? Because there is the elimination of all stains. [F.169.a]

“Why is it the purity of the body? Because it brings the cessation of all illness.

40.134 “Why is it the completion of the doorways to liberation? Because it brings the accomplishment of contemplating impermanence, suffering, emptiness, and selflessness.

“Why is it devoid of the kleśa of desire?[1464] Because it brings the accomplishment of the deathless state.

40.135 “Why is it devoid of anger? Because it brings the accomplishment of great love.

"Why is it not the level of ignorance? Because it brings the accomplishment of seeing phenomena as they truly are.

40.136 "Why is it the arising of wisdom? Because it brings the development of knowing all that is necessary, both mundane and supramundane.

"Why is it the birth of knowledge? Because it brings the accomplishment of all appropriate mental engagement.

40.137 "Why is it the elimination of ignorance? Because it brings freedom from all inappropriate mental engagement.

"Why is it the contentment of those dedicated to liberation? Because it brings the accomplishment of noble greatness.

40.138 "Why is it the satisfaction of those dedicated to samādhi? Because it brings the accomplishment of all bliss, joyful bliss, and a one-pointed mind.

"Why is it eyes for those who wish for the view? Because it brings the accomplishment of seeing for oneself.

40.139 "Why is it higher knowledge for those who wish to perform miracles? Because it brings freedom from obscuration and the desired true nature of phenomena.

"Why is it miraculous power for those who wish for accomplishment? Because it brings the accomplishment of the unobscured, inconceivable knowledge of all phenomena.

40.140 "Why is it retentive memory for those dedicated to listening to the Dharma? Because it brings the equality of all phenomena and nirvāṇa.

"Why is it unceasing mindfulness? Because it is the natural peace of focusing upon nirvāṇa.

40.141 "Why is it the blessing of the buddhas? Because it brings infinite accomplishment. [F.169.b]

"Why is it the skillful method of the guides? Because it conveys all to happiness and goodness.

40.142 "Why is it subtle? Because it brings the peace of focusing on nirvāṇa.

"Why is it difficult to know? Because it is difficult to discern.

40.143 "Why is it difficult to know for those without dedication? Because they have not previously obtained it.

"Why is it beyond words and difficult to know through speech? Because of the inconceivability of all phenomena.

40.144 "Why is it known by the wise? Because it is a great, precious meaning.

"Why is it the knowledge of pleasant beings? Because they know all forms of reverence.

40.145 "Why is it realized by those with few desires? Because they give rise to reverence.[1465]

"Why is it possessed by those who have undertaken it? Because they do not abandon their undertaking.

40.146 "Why is it kept by those who are mindful? Because they do not allow it to perish.

"Why is it the cessation of suffering? Because it brings the elimination of desire, anger, and ignorance.

40.147 "Why is it the birthlessness of all phenomena? Because it brings the cessation of all consciousness.

"Why is it the single teaching? Because all classes of existence, all death and transference, and all rebirths are like dreams, which means that all phenomena are without origination.

40.148 "You should know these three hundred points. Young man, they are the samādhi, *the revealed equality of the nature of all phenomena*."[1466]

Thereupon the Bhagavān spoke these verses:

40.149 "The Buddha's Dharma is vast.
The teaching of its practice is vast.
When the Dharma is taught in a vast way
The qualities attained will be vast. {1}

40.150 "The characteristics of the Dharma
Are just as vast as space.
It contains vast jewels and light rays[1467]
And therefore it is called *vast*. {2} [F.170.a]

40.151 "The ways beings act are vast,
The teachings for them are vast,
The meaning of the scripture is vast,[1468]
And therefore it is called *vast*." {3}

40.152 When the Bhagavān taught this Dharma teaching of the samādhi, *the revealed equality of the nature of all phenomena*, countless beings developed the aspiration for complete enlightenment. Countless beings attained irreversibility from the highest, complete enlightenment. Countless beings developed the aspiration for their own enlightenment. Countless beings developed the aspiration for attaining the result of becoming an arhat.

40.153 This universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. In all the world there shone an immeasurable radiance, there fell a great rain of divine incense, the devas

threw down a great rain of flowers, hundreds of thousands of divine musical instruments were played up in the sky, the sky above was covered with divine food, and these words were spoken:

40.154 "The beings who hear this Dharma teaching on entering great compassion will easily reach attainment, and those beings will serve and honor many buddhas. [F.170.b]

40.155 "Those who hear this samādhi, *the revealed equality of the nature of all phenomena*, and, having heard it, write it out, possess it, keep it, recite it to others, promote it, meditate on it with unadulterated meditation, promulgate it, and teach it extensively to others will become the subject of offerings from all beings."

40.156 Then the Bhagavān said to Brother Ānanda, "Ānanda, you must hold this Dharma teaching, recite it, promulgate it, and teach it extensively to others."

40.157 Then Brother Ānanda asked the Bhagavān, "What is the name of this teaching? In what way shall I keep it?"

The Bhagavān said, "Ānanda, you should keep this sūtra as having the name *Entering Great Compassion*. You should also keep this sūtra as having the name *The Samādhi, the Revealed Equality of the Nature of All Phenomena*."

Ānanda said, "Bhagavān, I shall keep this Dharma teaching."

40.158 The Bhagavān, having spoken those words, the youth Candraprabha, Brother Ānanda, the fourfold assembly of bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, the devas of Śuddhāvāsa, and the world with its devas, humans, asuras, and gandharvas rejoiced and praised the words of the Bhagavān.[1469]

40.159 *"The Samādhi, the Revealed Equality of the Nature of All Phenomena," is concluded.*

c.

Colophon

c.1 The Indian preceptor Śrīlendrabodhi, and the chief editor Lotsawa Bandé Dharmatāśīla, translated and revised this work. It was later modified and finalized in terms of the new translation.

ABBREVIATIONS

BHS	Buddhist Hybrid Sanskrit.
Chinese	Sixth century Chinese translation by Narendrayaśas (see introduction, i.7).
Commentary	Mañjuśrīkīrti (see bibliography).
Gilgit	Sixth to seventh century Sanskrit manuscript (see introduction i.9 and bibliography under Dutt).
Hodgson	Later Nepalese Sanskrit manuscript (see introduction i.9 and bibliography under Dutt).
Matsunami	Matsunami's Sanskrit edition (see bibliography).
Shastri	Later Nepalese Sanskrit manuscript (see introduction i.9 and bibliography under Dutt).
Vaidya	Vaidya's Sanskrit edition (see bibliography).

n.

NOTES

n.1 According to the BHS *vipañcita*. The Tibetan translates as *rnam par spros pa*.

n.2 See Dharmachakra Translation Committee, trans., *The Teaching on the Effulgence of Light (https://read.84000.co/translation/toh55.html#UT22084-040-006-811)*, Toh 55 (84000: Translating the Words of the Buddha, 2022).

n.3 Toh 129 (https://read.84000.co/translation/toh129.html), see bibliography.

n.4 Brian Houghton Hodgson (1801–1894) was a linguist, ethnologist, naturalist, and diplomat who lived in Nepal from 1824 to 1844, becoming British Resident; among his many other activities, he studied and collected Sanskrit Buddhist texts. Haraprasad Shastri (1853–1931) was an Indian Sanskrit scholar and historian who visited Nepal several times, also collecting and publishing manuscripts. Both scholars were associated with the Asiatic Society in Kolkata. The Sanskrit edition of the sūtra published by Dutt (as one of a series centered on the Gilgit manuscripts; see bibliography) is not only based on the Gilgit manuscript, but also represents the Hodgson and Shastri manuscripts, which Dutt refers to, respectively, as manuscripts A and B.

n.5 Vibhuticandra; *dpal bde mchog gi dkyil 'khor kyi cho ga*; *Śrī-samvara-maṇḍala-vidhi*. Toh 1511, Degé Tengyur, Vol. 22, (*rgyud*, *zha*), 322b. 308b–334a.

n.6 The Yogacāra tradition of Asaṅga and his followers has philosophical viewpoints quite distinct from those of the Mādhyamika tradition, of which Candrakīrti was perhaps the most uncompromising proponent.

n.7 The Tibetan of the quote is: *nga 'das lo ni nyis stong na / gdong dmar yul du bstan pa 'byung / spyan ras gzigs kyi gdul byar 'gyur / de yi bstan pa'i snyigs ma la / byang chub sems dpa' seng ge'i sgra / karma pa zhes ba ba 'byung / ting 'dzin dbang thob 'gro ba 'dul / mthong thos dran regs bde la bkod* (Rinchen Palzang, p. 650).

n.8 This line of homage, as is customary for Kangyur texts, was added by the Tibetan translators, and therefore does not appear in the Sanskrit or Chinese. The Gilgit Sanskrit manuscript has 12 initial verses, Hodgson 14 verses, and Shastri 43 verses, none of which are in the Tibetan.

n.9 This number depends on whether *niyuta* is taken to mean "one million," as in Classical Sanskrit, or "a hundred thousand million," as is found in BHS. The Tibetan has chosen the latter meaning, translating it as *khrag khrig*. Therefore the resulting number in Tibetan is "ten million [times] a hundred thousand million times eighty," i.e., eighty million million million (eighty quintillion in the American or short scale system) (*bye ba khrag khrig phrag brgyad bcu*, apparently translating *koṭiniyutena aśityā*). The translation of the commentary by Mañjuśrīkīrti, however, has *khrag khrig phrag brgyad bcu*: "a hundred thousand million times eighty," which would be eight million million, i.e., eight trillion. The Vaidya Sanskrit edition has *niyutaśatasahasrena aśītyā* which would be literally "a hundred thousand million [times] a hundred [times] a thousand times eighty," which comes to eight hundred thousand million million, i.e., eight hundred thousand trillion. However if *niyuta* is taken as only one million, this would be eight million million, i.e., eight trillion, which would agree with the resulting number in Mañjuśrīkīrti's commentary. The Dutt edition of the Gilgit manuscript has *aśityā ca bodhisattva-niyutaiḥ* and accordingly the translation of Gómez et al. is "eighty million," where *niyuta* has presumably been given the value of one million. The Chinese simply transliterates as *na-yo-ta*. The Chinese tradition gives numerous, widely differing explanations of what this number means.

n.10 In the Chinese the description of the bodhisattvas and the list of names do not appear. The Chinese continues at this point with Ajita.

n.11 According to the BHS *abhijñābhijñātair*. The Tibetan, translating both *abhijña* and *abhijñāta* as *mngon par shes pa*, has *mngon par shes pas mngon par shes pa*. However, the translation of the commentary has a preferable translation of the second *abhijñāta*: *rab tu grags pa*.

n.12 According to the BHS *gatiṃgata*. The Tibetan translates as *rtogs par khong du chud pa*.

n.13 According to the commentary these are not only the dhāraṇī in recited form, but comprise the four kinds of retention (*dhāraṇī*): the recited dhāraṇī sentences and phrases themselves, the retention of the memory of the words of all teachings given, the retention of the memory of the meaning of these teachings, and the retention of the realization gained through meditation on that meaning.

n.14 According to the Tibetan, though the Sanskrit compound could also be interpreted to mean "who had praised, extolled, and lauded all the buddhas."

n.15 According to the Tibetan and the commentary. The Sanskrit could also be interpreted, as in Gómez et al., as "knowing all the terrors [that come from] the māras."

n.16 According to the commentary, this means "adorned by the ten good actions: three of body, four of speech, and three of mind," or, among the primary and secondary signs of a great being: "the voice of Brahmā, and the mind's realization of the nature of beings so that they may be guided."

n.17 According to most Kangyurs, the commentary, and the Sanskrit. The Degé has *kyi* instead of *kyis*.

n.18 According to the commentary, this means the bodhisattvas are on the tenth bhūmi, as taught in the *Sūtra of the Ten Bhūmis*. The ten-bhūmi system does not appear in the Gilgit version or the Chinese but does in the later Sanskrit versions and the Tibetan.

n.19 According to the Sanskrit. Absent from the Tibetan.

n.20 According to the Tibetan *lhun po'i rtse mo 'dzin* and Matsunami. Vaidya: Meruśikhariṁdhara. Dutt: Meruśikharindhara.

n.21 According to the Tibetan *lhun po'i rgyal po* and Matsunami. Dutt: *Merugāja*. Does not appear in Hodgson.

n.22 According to the Tibetan and Matsunami. Dutt: *Meruśikhare saṁghaṭṭanarājena*. Hodgson: *Meruśikhare saṃghaḍanagajena*. Shastri: *Meruśikhare saṃghaṭanagajena*.

n.23 According to the Sanskrit. Absent in the Tibetan.

n.24 According to the Sanskrit. Absent in the Tibetan.

n.25 According to the Tibetan (*nyi ma me'i 'od 'phro can*) and the Hodgson. The Tibetan takes *daśaśataraśmi*, "a hundred thousand rays," as an epithet of the sun and translates it simply as *nyi ma* ("sun"). Gilgit and Shastri: Daśaśataraśmikṛtārci with *huta* ("fire," equivalent to the Tibetan *me*) replaced by *kṛta* ("made," "created").

n.26 According to the Tibetan and Hodgson. Vaidya: *Satatamabhayaṁdadāna*. Dutt has both versions.

n.27 Another name for Maitreya, the bodhisattva who will be the fifth buddha of the Good Eon.

n.28 According to the Sanskrit *anupamacitta*. The Tibetan has *dpe med sems dpa'*, whereas one would expect *dpe med sems pa*. The *Sūtra of the Samādhi of the Seal of the Wisdom of the Tathāgatas* (see bibliography) refers to this group as *sems dpa' dpe med pa*, naming two of them: Pramodyarāja (*mchog tu dga' ba'i rgyal po*) and Mañjuśrī (Degé Kangyur, vol. 55, F.248.a). The *Sūtra of Possessing the Roots of Goodness* (see bibliography) refers to *byang chub sems dpa' dpe med pa sems pa* ("bodhisattvas with incomparable minds"), with Bhadrapāla being the one that is named (Degé Kangyur, vol. 48, F.48.a). Bhadrapāla is also listed as one of a group of five hundred bodhisattvas in that sūtra (F.22.b).

n.29 This is referencing a group of beings that is listed in the *White Lotus of the Good Dharma Sūtra* (Degé Kangyur, vol. 67, 2.b). In that sūtra Bhadrapāla is also listed as one of a group of fifty bodhisattvas (F.142.b).

n.30 A bodhisattva who appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas,* and perhaps also the merchant of that name who is the principal interlocutor in the *Sūtra of the Questions of Bhadrapāla the Merchant* (see bibliography).

n.31 This refers to the standard list of god realms beginning with the lowest, that of the Four Mahārājas.

n.32 According to the Sanskrit *udārodārair*, which repeats *udāra*. The Tibetan translates as "vast and illustrious."

n.33 According to the Sanskrit, which uses repetition to state that each one of them has that quality, *maheśākhyamaheśākhyair*. The Tibetan translates as "very powerful and renowned to be very powerful."

n.34 Tibetan: *bkur stir bya ba*. Sanskrit: *satkṛta*.

n.35 Tibetan: *bla mar bya ba*. Sanskrit: *gurukṛta*.

n.36 Tibetan: *ri mor bya ba*. Sanskrit: *mānita*.

n.37 Tibetan: *mchod par bya ba*. Sanskrit: *pūjita*.

n.38 Tibetan: *rjed par bya ba*. Sanskrit: *arcita*.

n.39 Tibetan: *gsol ba*. Sanskrit: *apacāyita*.

n.40 According to the Sanskrit repetition of *lokasya lokasya*.

n.41 Tibetan: *phyag bya ba*. Sanskrit: *vandanīya*.

n.42 This epithet "youth" or "young man" has been translated by others as part of his name, resulting in "Candraprabhakumāra." However, in the Sanskrit it is not compounded as it would be in a name, but is clearly in adjectival apposition. *Kumāra* can also have the meaning of "prince" and is so translated in the translation of the Gilgit manuscript. However, there is no indication that he is a prince, and therefore it more likely has its usual meaning of "a youth."

n.43 According to the Tibetan. The Sanskrit at this point has in addition, "I am a perfectly enlightened buddha," which does not appear in the Chinese or the Tibetan.

n.44 According to the Tibetan, Chinese, and later Sanskrit manuscripts. The Gilgit has an additional part in the sentence: "there is nothing among all phenomena in the endless, infinite worlds…."

n.45 According to the Tibetan and Chinese. The Sanskrit here has a number of adjectives describing his state of joy.

n.46 According to the Tibetan *gzhal med*. The BHS has *atuliyu* ("unequaled").

n.47 According to the Sanskrit *śāṭhyaṁ mama na vidyate*.

n.48 According to the Sanskrit *sākṣī* and the Tibetan *dpang* in the Lithang and the Lhasa Kangyurs; other Kangyurs have *dbang* ("power").

n.49 According to the Tibetan *gces spras bgyid*. The BHS has *bahuṃkāra* ("beneficial").

n.50 According to the Tibetan *zhe sdang* and Matsunami. The Dutt and Vaidya have *doṣa*, which is the BHS equivalent of the Classical Sanskrit *dveṣa* ("anger"), while the Classical Sanskrit *doṣa* means "fault."

n.51 Only this half-verse appears in the Hodgson and the Tibetan. In the Chinese, no part of this verse is present. The Shastri manuscript has a second half to this verse: "Will be without arrogance, desire, anger, and ignorance, / And will practice conduct in which all faults have ceased / So that his body becomes like space, / And all phenomena are destroyed." The Matsunami version of this last line has *prakṛti-prabhāsa* instead of *pramṛtiprahāra*: "And all phenomena will have a radiant nature."

n.52 According to the Sanskrit and Chinese. The Tibetan has: "How is there increase through wisdoms?"

n.53 Different words are translated as *quality* and *qualities* here: the one *quality* is the Sanskrit *dharma* (Tibetan *chos*), which has a wide range of other meanings, while for *qualities* the word is the more specific *guṇa* (Tibetan *yon tan*).

n.54 According to the Tibetan and the commentary, which must have translated from *caraṇapāṇatalāḥ* ("feet and hands") instead of *caraṇavaratalāḥ* ("soles of the perfect feet") as in the Sanskrit. The Chinese has only "soles."

n.55 The singular is according to the Sanskrit. In the commentary it is in the plural.

n.56 From this point on in the Chinese translation, the qualities are grouped into 21 sets with 10 qualities in each set.

n.57 The explanation of these first three qualities (counting the three kinds of restraint as one) will form chapter 39, and all of the others are explained in chapter 40.

n.58 According to the commentary and the definitions in chapter 40. The commentary states that this is engagement in actions in order to benefit beings.

n.59 According to the Tibetan *gsal ba*, the commentary's *bstan pa*, and the Chinese 顯示諸因 (*xian shi zhu yin*). The Sanskrit *dīpanā* could mean "burning up."

n.60 According to the commentary and chapter 40, where the Sanskrit is *sattvānupraveśa* and the Tibetan translates accordingly. Here the Sanskrit is *satyānupraveśa* ("penetrating the truth") in all available editions, and is translated accordingly in the Tibetan, although it does not match the definition given in the commentary or in chapter 40.

n.61 According to the commentary, *dharma* here means "knowing the nature of phenomena" rather than "the Dharma teachings."

n.62 The Tibetan *drang ba*, literally "straight," can also mean "honest." The Sanskrit *ārjavatā* could also mean straightforwardness and honesty, as well as sincerity. In chapter 40 [F.162.a] it is defined as "uncontrived." The commentary defines it as both "sincerity" and "directness," as in a direct route to buddhahood, unlike the paths of the śrāvakas and pratyekabuddhas

n.63 According to the Tibetan *mnyen pa* and the Sanskrit *mārdavatā*. It is missing from the definitions of the terms in chapter 40 and also from the commentary. It is followed in the Sanskrit by *ṛjakatā*, "It is being honest," which is absent from the Tibetan and the commentary.

n.64 According to the Tibetan *gya gyu med pa* and the Sanskrit *akutilatā*. It is missing from the definitions of the terms in chapter 40 and also from the commentary. Apparently Matsunami has yet another item, translated by Gómez et al. as "lack of deviousness."

n.65 According to the Tibetan *des pa*, the commentary, and the Sanskrit *suratatā*. The list in chapter 40 [F.162.a.6] has *dge ba* instead of *des pa*, although the definition matches that in the commentary for *des pa*. This may be the remainder of the following *ngang tshul dge ba*, which is absent from the chapter 40 definitions and the commentary.

n.66 According to the Tibetan *ngang tshul dge ba* and the Sanskrit *suśīlatā*. This is absent from the chapter 40 definitions and the commentary.

n.67 According to the Tibetan *'byams par 'dzin pa* and the Sanskrit *sākhilyam*. This is absent from the chapter 40 definitions and the commentary.

n.68 According to the Tibetan *'jam pa* and the Sanskrit *mādhuryam*, which can also mean "sweet." In the chapter 40 definitions it is translated as *mnyen pa*, which in the first chapter had just been used to translate *mārdavat*. This was translated as "tolerant," although it can also according to context mean "lenient," "pliable," "kind," "soft," "weak," or "gentle."

n.69 According to the Tibetan, Sanskrit, and commentary. Absent from the list in chapter 40 [F.162.a.6].

n.70 According to the BHS *pūrvābhilāpitā* (literally, "speaking first"), translated into Tibetan as "speaking honestly" (*gsong por smra ba*).

n.71 According to the Degé Tibetan *tshur shog legs par 'ong so* and the Sanskrit *ehīti svāgatavāditā*. In both the commentary and chapter 40 [F.162.a.6-7] this item appears within the definition of "courteous." The *Degé* appears to divide this into two: *legs par 'ong so / tshur shog ces smra ba*.

n.72 From the Tibetan *le lo med pa* and the Sanskrit *anālasya*. Absent from the list in chapter 40 [F.162.a.7] and in the commentary, it is included within the definition of "serving the guru."

n.73 Tibetan: *gus pa*. Sanskrit: *gaurava*. The commentary's explanation is to be fearful in the guru's presence while seeing him as your teacher and being his follower at all times.

n.74 The Chinese divides this into two qualities (respecting and making offerings) and has "venerable elders" instead of guru.

n.75 Tibetan: *sri zhu che ba*. Sanskrit: *guruśuśrūṣā*. The Tibetan means "respect or reverence," while the Sanskrit is "wish to listen" or "obedience." The definition in chapter 40 [F.162.a.7] is to honor and serve the guru. The commentary defines it as the wish to listen to the guru, be near him, and look at him.

n.76 There are spelling mistakes in the online version of the Vaidya Sanskrit: *saṃghisamuddhāta* should be *saṃdhisamudghāta*.

n.77 According to the Tibetan *khyad par du 'gro ba*, and its definition in chapter 40 [F.162.b.7-8] and in the commentary, which say that this refers to the strengths, fearlessness, distinct qualities, and knowledge of the buddhas; the Sanskrit has *jñānaviśeṣagāmitā* ("being brought to superior or special knowledge").

n.78 *Bhāvanābhiniṣyandaḥ* could be translated literally as "irrigation" or "outflow of meditation." The Tibetan *rgyu mthun pa* has also been translated literally as "having a concordant cause."

n.79 According to the Sanskrit *āpatti*, which in this chapter was translated as *nyes pa* ("bad action," "fault"). In chapter 40, when it is being defined, it is translated as *ltung ba*.

n.80 According to the BHS Sanskrit (*anunaya*) and the Tibetan (*rjes su chags pa*) of chapter 40, and the first part of its definition. There appears to be a scribal error in this chapter in all the extant Sanskrit manuscripts of *anuśaya* for *anunaya*, and the Tibetan translates accordingly as *bag la nyal* ("latent tendency"). It is possible the scribal error is the other way around.

n.81 Sanskrit: *ājāneya*. Tibetan: *cang shes*. *Ājāneya* was incorrectly defined as meaning "all-knowing" and was translated therefore into Tibetan as *cang shes* ("all-knowing"). The term *ājāneya* was primarily used for thoroughbred horses, but was also applied to people in a laudatory sense. According to chapter 40 [F.163.a.6] and the commentary, here it refers to a bodhisattva.

n.82 According to the Tibetan and the Sanskrit. In chapter 40 [F.163.b.1] and the commentary it is translated as "a perfection of good qualities."

n.83 According to the definition in chapter 40 [F.163.b.4] and the commentary, where *mtha' yas pa'i ye shes* is obviously translated from *anantajñāna*; in chapter 1 the term is *samatajñāna* ("knowledge of equality"), but the definition indicates that to be a scribal corruption. The word *samatā* appears just over a dozen items later.

n.84 *Pratisaṃdhi* is translated into Tibetan in chapter 1 as *tshig gi mtshams sbyor* ("the connection of words"), while the commentary to chapter 1 translates this as *tshig gi dgongs pa* (possibly from *abhisaṃdhi*). The definition in chapter 40 of *tshig gi mtshams sbyar ba* [F.163.b.4-5] is *ldem po ngag* (*saṃdhābhāṣya*) ("words in which the intended meaning is not obvious").

n.85 According to the Tibetan and Sanskrit. It is absent from the list in chapter 40 and the commentary.

n.86 The Gilgit manuscript has here an extra term *pravrajyācittam*, "the aspiration to mendicancy," which does not appear in the Hodgson, Shastri, commentary, or Tibetan.

n.87 According to the Tibetan, commentary, and Sanskrit. In the translation of chapter 40, "the words of" is omitted.

n.88 Absent from chapter 1, but in the list in chapter 40 [F.164.a.5], the commentary, and the Sanskrit. Therefore it is added here for consistency, as it is evidently an unintended omission.

n.89 Absent from the list of definitions in chapter 40, and from the translation of the commentary to chapter 1.

n.90 According to the Tibetan. The Sanskrit has *īryāpathavikopanam* instead of *īryā-pathāvikopanam*, so that the negation is omitted.

n.91 The Tibetan translates *avikalpa* here and in the commentary as *mi 'chos pa'i*, but as *rnam par mi rtog pa* ("not conceptually fabricated"), a particular BHS meaning of the word, in chapter 40, [F.164.b] when it is being defined. The Sanskrit has *īryāpathavikalpanam* instead of *īryāpathāvikalpanam* here, so that the negation is omitted, but the negation is present in chapter 40 in the Sanskrit. The commentary encompasses both meanings by saying that this means being free of negative thoughts and therefore the conduct is uncontrived, unfabricated.

n.92 Here the Tibetan translates *īryāpatha-prāsādikatā* as *spyod pa mdzes pa* ("beautiful conduct"). The Chinese translates *prāsādikatā* as two different qualities: 端 (*duan*) ("proper," "upright," "dignified"), and 雅 (*ya*) ("elegant," "graceful"). However, in chapter 40 [F.164.b] the Tibetan translates *prāsādikatā* in the more usual way as *dang ba* ("clear," "serene," "attractive"), but the Sanskrit has *indriyapatha*, presumably a corruption of *īryāpatha*, and therefore the Tibetan has *dbang* ("faculties") instead of *spyod pa* ("conduct"). In that chapter the term is defined as the mind "being focused upon engagement with the Dharma, speaking rationally, knowing the right time, and teaching

the Dharma correctly." In this translation, for consistency, it will be translated here and in chapter 40 as *spyod lam dang ba*, in accord with the Sanskrit. The commentary to chapter 1, however, has *dbang mdzas pa* ("beautiful faculties"). The commentary states that this means seeing the equality of all phenomena, and therefore seeing what is correct and incorrect, and teaching others according to their aspirations. However, both the commentary and the definition in chapter 40 have subsumed the following two qualities as given in the sūtra's first chapter.

n.93 In chapter 40, this forms part of the definition of attractive conduct.

n.94 In chapter 40, this forms part of the definition of attractive conduct.

n.95 Literally, "the hands are always extended." The commentary says "ready to give material possessions or the Dharma."

n.96 According to the Tibetan and Sanskrit. Absent from the definitions in chapter 40 [F.165.a.1] and in the commentary.

n.97 According to the Tibetan *sgrub pa dang nges par sgrub pa*. Sanskrit: *āhāranirhāra*. Cf. Edgerton (112), where *āharaṇatā* means "winning, getting, attainment." The *Mahāvyutpatti* has *'phrogs pa* ("take"), *zas* ("food"), and when with prefixes as *brjod* ("say") and *gsol* ("request"), and also *'snyod cing stobs pa*, which means "to feed someone." Also there is *āharana*, "to take" or "to hold." The Tibetan translators have not been consistent, as in the definitions of the terms in chapter 40 where the Tibetan is *zas sgrub pa* ("attainment of food"), [F.165.a.1] with *āhāra* here translated as "food." The definition is "sharp wisdom," which does not appear to be food related. The commentary also defines it as "perfecting good qualities and eliminating negative ones, and that sharp wisdom develops from that." Gómez et al. (n. 18, p. 85) describe this compound as a problematic term and give a conjectural translation as "bringing together and taking away" (p. 57).

n.98 According to the Tibetan *nges pa'i tshig rnam par gzhag pa shes pa* and the Sanskrit *niruktivyavasthānajñānam*. Chapter 40 and the commentary omit "definitions" and define *rnam par gzhag pa shes pa* and *vyavasthānajñānam*, which the commentary describes as "skill in presenting the teachings to various kinds of individuals."

n.99 This is absent from the list in chapter 1, but present in the list in chapter 40, in the commentary, the Sanskrit, and the Chinese.

n.100 In chapter 40 this is called "delight in dhyāna."

n.101 In chapter 40 this is called "no clinging" (Tibetan: *ma chags pa*; BHS: *anadhyavasāna*).

n.102 According to the Sanskrit *kurvaṇa*. Translated into Tibetan as *cho 'phrul*.

n.103 According to the Tibetan and Sanskrit of chapter 40, its definition there, and the commentary. Here in chapter 1 the Sanskrit has *saṃskāra*, translated into Tibetan as *'du byed*, "composite activity."

n.104 According to the Tibetan and Sanskrit. Absent from chapter 40 and the commentary.

n.105 According to the Tibetan and Sanskrit. It is later in the list in chapter 40 and the commentary.

n.106 This paragraph differs in its order and contents from chapter 40 and the commentary, with an extra term, "no interest in gain and honors," and without the two items of happiness and suffering.

n.107 This is presented in two separate points in chapter 40.

n.108 At this point the Matsunami Sanskrit apparently has another item in the list, translated by Gómez et al. as "gentleness."

n.109 According to chapter 40 [F.168.b.5], this is "not gaining profit from wisdom," and in the commentary it is "not dishonoring the family of the tathāgata, by keeping one's commitment."

n.110 The Tibetan *smra ba nyung zhing mnyen pa* literally means "speaking little and softly," which could be taken as one quality. The BHS (*malpabhāṣaṇatā / mitabhāṣaṇatā)* and Chapter 40 have these two qualities clearly separated. In chapter 40 *mnyen pa* translates *mārdavatā*, which more explicitly means "softly."

n.111 According to the Tibetan; apparently does not appear in the Sanskrit, chapter 40, or the commentary.

n.112 According to the Tibetan and the BHS meaning of *avasādanatā*.

n.113 According to the commentary this is "the path of the Dharma."

n.114 According to the Tibetan (*mi g.yo ba*) and the Gilgit Sanskrit (*akampya*) of chapter 1, and the Sanskrit and Tibetan of chapter 40. For chapter 1 the Vaidya has *aśāṭhya* and the Hodgson and Shastri have *sasādhya*.

n.115 According to the Tibetan *gnyer pa*. Sanskrit *nimantraṇatā* (Shastri: *nimantrahatā*): "to invite"; chapter 40 [F.166.a.6], and the commentary: *mgron du gnyer ba* (take care of as one's guests). Does not appear in the Matsunami.

n.116 In accordance with the commentary and chapter 40. In chapter 1, "characteristics" is absent.

n.117 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.118 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.119 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.120 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.121 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.122 From the Sanskrit *upalakṣanatā*. The Tibetan has *rtogs*, which can mean "realize" or "understand."

n.123 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.124 According to the Tibetan and Sanskrit. Absent in chapter 40 and the commentary.

n.125 In chapter 1 the Sanskrit has *śīladṛdhatā* ("stability of conduct") and the Tibetan has *tshul khrims dam pa* ("excellent conduct"). In chapter 40 the Sanskrit has *śīlādhiṣṭhānatā* and the Tibetan has *tshul khrims kyi gnas* ("the basis of conduct").

n.126 According to the Sanskrit *prajñāpratilambhaḥ* in chapter 40 [F.166.b.6] and in the commentary. Although it is absent in chapter 1, it is included here, as it has evidently been inadvertently omitted.

n.127 According to the Tibetan and Sanskrit. Nevertheless, this does not appear in the list of qualities as given in chapter 40 [F.166.b]. According to Gómez et al. (n.20, p.85) this *ātmajñatā* and the preceding item, *ekāramatā*, form the single compound *ekālambātajñatā* ("knowledge of relying on solitude") in Matsunami's edition, even though they are separate items in all his three

sources, and in the Gilgit. However, *ekārāmatjñānatā* is a possible original form of the compound.

n.128 According to the Tibetan and Matsunami. The Sanskrit separates "contentment" and "little known" into separate items: *alpajñatā / santuṣṭi*. Although the phrase *alpajñatā* can mean "ignorance" in Sanskrit, here the BHS meaning is being assumed (Edgerton 68).

n.129 According to the BHS meaning of *dṛṣṭikṛta* (Tibetan: *lta bar gyur pa* in chapter 1; *lta bar byas pa* in chapter 40 [F.166.b.7]; and *lta bas byas pa* in the commentary). Edgerton (269) translates them as "heresy."

n.130 According to the Tibetan, the Sanskrit here and in chapter 40, and the commentary.

n.131 According to the Sanskrit and chapter 1 in the Tibetan, which could be read as dividing these into separate terms, with "knowledge" applying to the last. According to the commentary and chapter 40 [F.167.a.1-2], *sthāna* is translated as *gnas*, and is defined as the basis or root for a time of opportunity to practice good actions. The second part of the compound according to the commentary and chapter 40 is *āsthāna* ("basis" or "ground") and not *asthāna* (Tibetan: *gnas min*) as translated in chapter 1. In chapter 40 the Sanskrit is *avasthāna*, translated as *gzhi* ("basis," "foundation," "ground") and in the commentary as *gnas skabs* ("state," "level," "situation"), and this is defined as "the mind as the basis for all phenomena." Third, in chapter 1, *prasthāna* was translated as *'jug pa* ("entry," "engagement"). The commentary translates this as *rab tu gnas*, and in chapter 40 the Sanskrit is *pratisthāna*, translated as *rten*. The commentary defines this as "faith as the foundation for all buddha qualities." The commentary agrees with the translation in chapter 1 of *pratipatti* as *sgrub pa* ("accomplishment," or "practice"), while chapter 40 translates it as *nan tan* ("application"). The commentary defines it as "perfecting that which is to be accomplished through familiarization with the path." Neither the commentary nor chapter 40 have the concluding part of the compound: *jñāna* (Tibetan: *shes pa*, "knowledge"). The Tibetan translation of chapter 1 seems to be at fault in comparison to chapter 40 and the commentary, and therefore for consistency it has not been followed. *gnas dang gnas min* would be the standard way of saying "the appropriate and the inappropriate."

n.132 According to the Sanskrit *hetu*, chapter 40 (*rgyu*), and the commentary. In chapter 1, *hetu* is translated as *gtan tshigs* ("reason").

n.133 According to the Sanskrit *yukti*. Tibetan: *rigs pa*.

n.134 Sanskrit: *naya*. Tibetan: *tshul*.

n.135 Sanskrit: *kāraṇa*. Tibetan: *rgyu*. Absent in chapter 40 and the commentary.

n.136 Sanskrit: *dvāra*. Tibetan: *sgo*. Defined in chapter 40 [F.167.a.3] as "giving up bad actions," and defined by the commentary as "skill in methods of eliminating faults, which is the doorway into the city of liberation."

n.137 Sanskrit: *mārga*. Tibetan: *lam*. In chapter 40 this is part of the definition of "practice."

n.138 The Tibetan here in chapter 1 appears to translate *pratipatti* as two separate terms: *nan tan dang sgrub pa*, which does not occur in chapter 40 or in the commentary. The Sanskrit follows *pratipatti* with *saṃdeśa* ("teaching"), which is absent from the Tibetan, the commentary, and chapter 40.

n.139 From the Tibetan *phrin*. Does not appear in the Sanskrit, chapter 40, or the commentary.

n.140 Sanskrit: *avavāda*. Tibetan: *gdams pa*. The Sanskrit is in chapter 40, but the Tibetan is absent.

n.141 According to the Tibetan of most Kangyurs: *bstan pa la spyod pa*. The Sanskrit divides this into two: *anuśasanī caryā* ("the instruction and the conduct"). The Degé has *bsten pa* ("reliance"), which is a scribal error.

n.142 Absent from chapter 40 and the commentary. In chapter 6 [F.19.a.3] it is defined as patience that is in accord with the Buddha's teaching, in which there is no doubt about the Buddha's teaching and no negative conduct is engaged in.

n.143 According to the Sanskrit and chapter 1 Tibetan. In chapter 40 and the commentary there is only "the level."

n.144 According to the Sanskrit *akṣāntivigama* and the Tibetan *mi bzod pa dang bral ba*. However, in chapter 40 and the commentary this is *jātivigama* (*skye ba dang bral ba*), "freedom from rebirth."

n.145 *Yogācārabhūmi*. Here, "yoga" according to chapter 40 is "meditation on the thirty-seven aspects of enlightenment." It does not refer here to "the Yogācāra tradition of Asaṅga."

n.146 According to the Sanskrit and Tibetan. Absent from chapter 40 and the commentary.

n.147 This is divided into two points in chapter 40.

n.148 According to the Sanskrit *vandanīyā*. Tibetan: *phyag bya ba* ("pays homage," "bows down to").

n.149 This is in the plural, because although Brahmā is the presiding deity over a thousand million worlds, each of those worlds has a Śakra or Indra upon its central mountain.

n.150 According to the Sanskrit and Tibetan. Absent from chapter 40 and the commentary.

n.151 According to the Sanskrit and Tibetan. Absent from chapter 40 [F.167.b.7] and the commentary, which instead have, "It is freedom from misery."

n.152 According to the Sanskrit *viṣaya*. Tibetan: *g.yul*, "battle," which may be a scribal corruption of *yul*, perhaps because they are homophones and the copying was done by dictation.

n.153 According to the Sanskrit and Tibetan. Absent from chapter 40 and the commentary.

n.154 According to the Sanskrit *kola*. The Tibetan *gzings* can mean "a boat," but also "a ferry," which in Tibet was sometimes a raft.

n.155 According to the commentary and chapter 40, which has "anger" (*zhe sdang*), while this chapter has "evil" or "wickedness" (*nyes pa*), mistakenly translating *doṣa* according to its meaning in Classical Sanskrit, while the BHS *doṣa* is the equivalent of the Classical Sanskrit *dveṣa* ("anger").

n.156 In the Sanskrit this appears earlier in the list, after "medicine for the sick." Absent from chapter 40 and the commentary.

n.157 In the Vaidya Sanskrit there follows at this point, "It is the liberation of all beings," which is absent in the Tibetan, the commentary, and the Matsunami edition. The Dutt edition, online page 225, is not available.

n.158 According to the Tibetan in chapter 1: *sgrub pa*. The Sanskrit *āhārikā* was translated by Gómez et al. according to an alternate meaning, "that which brings." Chapter 40 has *asaṃhartya*, and therefore in that chapter and in the commentary it is accordingly translated as *mi 'phrogs* ("cannot be taken away"). The Sanskrit and Tibetan of chapter 1 better fit the definition of this term as given in chapter 40, but the commentary specifies that it cannot be undermined by māras or tīrthikas.

n.159 Sanskrit: *dharmakāya*. Tibetan: *chos kyi sku*. Here, according to the commentary and chapter 40 [F.168.b.4], this does not refer to the immaterial state of

buddhahood, but to the thirty-two physical signs that adorn the evident body of a buddha. However, this definition explaining what is meant by "adornment" may possibly refer instead to the next item but one, "the adornment of the bodhisattvas," since both in chapter 40 and the commentary only one instance of "adornment" is mentioned.

n.160 According to the Tibetan and Sanskrit. Absent from chapter 40 and the commentary. The text has only "conduct," and "bodhisattva" is implied.

n.161 Sanskrit: *buddhaputra*, Tibetan: *sangs rgyas kyi sras*. Literally, "sons of the buddhas."

n.162 Literally, "eldest sons." Sanskrit: *jyeṣṭhaputra*; Tibetan: *sras thu bo*. A designation for the principal bodhisattvas.

n.163 In chapter 40 this is combined with the next quality, while omitting "the wisdom of buddhahood."

n.164 In the commentary and chapter 40 this and the preceding quality appear to have been combined into one, perhaps due a scribal ommission.

n.165 According to the Tibetan *thos pa*, and the Sanskrit *śruta*. The commentary has *thob pa* ("attainment") in error for *thos pa*.

n.166 This is separated into three points in chapter 40.

n.167 According to the Tibetan and the Vaidya Sanskrit. Absent from chapter 40 and the commentary, but apparently partially present, conjoined with the preceding term, in the Matsunami.

n.168 Sanskrit: *sūratā*. Tibetan: *des pa*. It can also mean "pleasant," "heroic," "noble."

n.169 Depending on the value of *nayuta*, which means "a million" in classical Sanskrit and can mean "a hundred thousand million" in BHS. It is the latter meaning that has been taken here, translated as *khrag khrig*. Thus, "eighty hundred thousand," which is "eight million million," which is "eight trillion."

n.170 According to the Sanskrit. The Tibetan has just "a thousand," though "a hundred thousand" is mentioned at the beginning of the sūtra.

n.171 According to the Tibetan *dge slong ma*. The Sanskrit repeats *bhikṣu*.

n.172 Literally, "ten million times a hundred thousand times a hundred thousand million."

n.173 According to the Sanskrit *vihāra*. Tibetan: *gtsug lag khang*. These are equivalents in the *Mahāvyutpatti*, but *gtsug lag khang* can also mean "temple" in Tibetan.

n.174 Literally, "a hundred thousand [times a] hundred thousand million."

n.175 Literally, "seventy-six hundred thousand."

n.176 Literally, "eighteen thousand ten-millions."

n.177 Literally, "seventy-six thousand ten-millions."

n.178 Literally, "fourteen thousand ten-millions."

n.179 According to the Tibetan and the Shastri and Hodgson manuscripts. The prose up to this point does not appear in the Chinese or the Gilgit manuscript.

n.180 The Sanskrit is in the third person in this first line of the verse, and the Tibetan is non-specific, but the first person is used here to avoid an appearance of contradiction.

n.181 I.e. buddhas. In the Chinese, "who have the ten strengths" does not appear, but it is in the Tibetan and all Sanskrit versions.

n.182 In all appearances in the translation that read "bodhisattva conduct," "bodhisattva" is only implied in the original, but added in the translation for clarity.

n.183 Literally, "biped" in the Sanskrit, Chinese, and Tibetan.

n.184 According to the Sanskrit *sadā*. Does not appear in the Tibetan or Chinese.

n.185 According to the Sanskrit. The Tibetan has the plural "those jinas," which does not fit the narrative here. The Chinese does not specify singular or plural.

n.186 Literally, "biped." The Chinese has "who save(s) beings from lower realms."

n.187 According to the Sanskrit and Chinese. The Tibetan *btsun mo* is honorific for "wife," but could also mean "queen."

n.188 Sanskrit: *bimbara* (variants: *viṃbara*, *viṃvara*, *vivara*). Tibetan: *dkrigs*. In the Sanskrit the value of the number varies between "a hundredth of a *kaṅkara*" or "a hundred *kaṅkara*." According to Edgerton (p. 400), *bimbara* in the Tibetan tradition is synonymous with *kaṅkara*. In the Tibetan tradition of numbers,

dkrigs is "a hundred thousand trillion." In this verse, the number is "a thousand million *dkrigs*," yielding "a hundred million million million million," a hundred followed by 24 zeros, i.e., a hundred septillion. The Chinese has a number that is most likely four billion.

n.189 According to the Tibetan *lag rkang* and the Chinese. "Legs" does not appear in the available Sanskrit. Unavailable in the Gilgit manuscript.

n.190 The Buddha's hometown. In the Sanskrit and Chinese there is only the shorter form, Kapila.

n.191 According to the Sanskrit *yuga*. According to the *Mahāvyutpatti*, the Tibetan equivalent would be *zung* (pair). The Tibetan here seems corrupt. The Degé has *'phrul* ("miracle"). Kangyurs such as Lithang, Peking, and Narthang have *phrugs*. However, this is clearly intended to be a reference to the Buddha's two principal students. The Chinese has a transliteration that resembles *śiṣya*.

n.192 According to the Sanskrit *alolupa*, the Chinese, and the Yongle and Peking Kangyurs, *brkam*. The *Degé* has *bskam* ("withered").

n.193 According to the Sanskrit *īryāya caryāya*, *īryā* (lifestyle of a mendicant) and *caryā*, which regularly implies that the conduct is that of a bodhisattva. Tibetan: *spyod dang spyod lam*, which could be translated as "just conduct and behavior." The Chinese combines them both into one: 安住威儀諸行等 (*an zhu wei yi zhu xing deng*), which usually refers to the conduct of the ordained saṅgha, but can refer to bodhisattva conduct as well.

n.194 According to the Sanskrit *pratibhāna* and the Chinese. The Tibetan *spobs pa* is "confidence," though it implies confidence in teaching.

n.195 According to the Sanskrit *ananta* and the Chinese. Absent from the Tibetan.

n.196 According to the Tibetan, Hodgson, and Shastri. The Gilgit and Chinese have "the buddhas in the ten directions / who have appeared in the past."

n.197 From the Sanskrit *udgrahītavya*. Tibetan: *gzung*.

n.198 From the BHS *paryavāptavya*. Tibetan: *kun chub pa*.

n.199 From the Sanskrit *dhārayitavya*. Tibetan: *bcang*.

n.200 From the Sanskrit *vācayitavya*. Tibetan: *klog*.

n.201 From the Sanskrit *pravartayitavya*. Tibetan: *rab tu gdon pa*.

n.202 From the Sanskrit *uddeṣṭavya*. Tibetan: *lung mnod par bya*.

n.203 From the Sanskrit *svādhyātavya*. Tibetan: *kha ton du bya*.

n.204 From the Sanskrit *araṇa*, which also means "passionless, sinless, without impurity." This is regularly translated into Tibetan as *nyon mongs*, which is also used to translate *kleśa*. Gómez et al. have interpreted it as "being in solitude," presumably from an edition with *araṇya* ("solitude").

n.205 From the Sanskrit *bahulīkartavya*. Tibetan: *mang du bya*.

n.206 From the Sanskrit *parebhyaśca vistarena saṃprakāśayitavya*. Tibetan: *gshan dag la yang rgya cher rab tu bstan par bya*. This entire list is simplified in the Chinese to three elements: "should recite, uphold / retain, and explain it to others widely."

n.207 Sanskrit: *vidyācaraṇasaṃpannaḥ*; Tibetan: *rig pa dang zhabs su ldan pa*. A common description of buddhas. According to the commentary, it refers to the eightfold path, with "wisdom" being the right view and "conduct" the other seven aspects of the path.

n.208 From the Sanskrit *āgama*. Tibetan: *gzhi* ("basis"), but the commentary defines it as "a direct perception by those who are worthy."

n.209 According to the Tibetan. "Blossomed" does not appear in the Sanskrit. The Chinese is similar to the Tibetan interpretation, but uses the verb "attain" 得諸相花 (*de zhu xiang hua*).

n.210 According to the Tibetan *bsam gyis mi khyab*. The Sanskrit has *ananta* ("infinite," "endless") and the Chinese has "infinite." Apparently absent from the Mitsunami.

n.211 According to the Sanskrit and Chinese. Absent from the Tibetan.

n.212 From one of the meanings of the Sanskrit *saṃvrta*. Tibetan: *bsdams pa*.

n.213 According to the Tibetan. BHS Sanskrit: *grantha* ("fetters"); the Chinese corresponds to the Sanskrit. The commentary defines this as "the bondage of the māras."

n.214 Sanskrit literally, "burning" (*paridāha*).

n.215 According to the Sanskrit *tṛṣṇa* and the Yongle and Peking *sred pa*. The Degé has *srid pa* ("becoming") in error for *sred pa*. *Sred pa* is also confirmed by the commentary. The Chinese seems to have combined this with the preceding

quality into one 盡諸渴愛 (*jin zhu ke ai*): literally, "the exhaustion of all thirsts (渴, *ke*, derived from "burning") and cravings (愛, *ai*)," which can be understood as "strong cravings."

n.216 This long passage, starting from "The Bhāgavan is thus…" (3.3) forms the text of the sūtra *Remembering the Buddha* (Toh 279, *Buddhanusmṛti*). Although composed of groups of epithets, many of which are found elsewhere (particularly in the Vinaya texts), the passage as a whole is only found in the Kangyur in these two places, and the King of Samādhis is therefore presumably the source of the shorter text. See also i.15.

n.217 According to the Tibetan *bsngags pa*. The Sanskrit *varṇa* has a number of meanings, including "color" and "caste." In this instance it could mean "qualities," "nature," "splendor," and so on, which could have been a more appropriate translation.

n.218 According to the Tibetan. The Sanskrit and Chinese are much briefer: "Then at that time, the Bhagavān recited these verses."

n.219 Literally, "ten millions." Sanskrit: *koṭi*. Tibetan: *bye ba*. The highest number in Classical Sanskrit. Does not appear in the Chinese.

n.220 The Chinese adds 無量 (*wu liang*), "numerous, countless times."

n.221 According to the Tibetan. Sanskrit: "I showed great kindness at all times."

n.222 The order of verses 7 and 8 is reversed in the Sanskrit. Verse 7 is not present in the Chinese.

n.223 According to the Sanskrit *śīla*. Tibetan: *ngang tshul*.

n.224 According to the Tibetan translation of *matsarī*, which accords with the *Mahāvyutpatti* and the Chinese, whereas in Sanskrit dictionaries it is said to mean "envy."

n.225 According to the Sanskrit *īrṣya*, the *Mahāvyutpatti* definition, and the Chinese. The Tibetan repeats *ser sna* ("stinginess").

n.226 According to the Sanskrit *nimantraṇa*. The Tibetan and Chinese translate it by the more usual meaning "invite."

n.227 According to the Tibetan *dad pa*. Sanskrit: *prema* (affection).

n.228 The order of the first and second half of this four-line verse is reversed in the Sanskrit and Chinese.

n.229 Chinese: “those with the ten strengths” 諸十力 (*zhu shi li*).

n.230 According to the Sanskrit where *samāhita* is in the accusative. The Tibetan translates it as instrumental, “through meditation,” probably through an error of *pas* for *pa'i*, which was used in an earlier verse: “verses of meditation.” Chinese: “one verse of this samādhi.”

n.231 At this point in the Gilgit, Sanskrit, and Chinese (but not in the Tibetan, Hodgson, or Shastri), there is a prose section where the Buddha tells Candraprabha that a bodhisattva should preserve and promulgate this teaching.

n.232 According to the Tibetan, which here has the unusual spelling *mnod pa*. For the Sanskrit here, *uddiśatha*, the *Mahāvyutpatti* has both “give” (*phog pa)* and “receive” (*nod pa)*, as in “receive instruction.” *Uddiśatha* is a BHS word that usually means “propose” or “calculate.” The Classical Sanskrit *uddiśatha* can mean “show, explain.” The Chinese word used here is 說 (*shuo*), which literally means “tell,” but can also mean “teach, explain.”

n.233 This alternative title for the sūtra was used in a few instances by Indian authors quoting it, e.g. Śāntarakṣita and Kamalaśīla (see Gómez et al., 1989, p. 16).

n.234 According to the Tibetan and Sanskrit. Chinese: “sandalwood is the best of all kinds of incense.”

n.235 According to the Tibetan. The Sanskrit has *vana* (“wood”) in error for *varṇa* (“praise”).

n.236 According to the Sanskrit and Tibetan. Chinese: 實不聞香 (*shi bu wen xiang*), “never smelled that incense.”

n.237 According to the Sanskrit and Tibetan. Chinese: “There will be bhikṣus with inappropriate conduct,” 不應式比丘 (*bu ying shi bi qiu*).

n.238 According to the Sanskrit and Tibetan. Chinese: “There will be bhikṣus...”

n.239 According to the Sanskrit and Tibetan. Chinese: “There will be bhikṣus...”

n.240 According to the Sanskrit and Tibetan. Chinese: “…by teaching it.”

n.241 According to the Sanskrit and Tibetan. Chinese: “There will be bhikṣus...”

n.242 The Sanskrit is *maruta*, which can mean specifically the deities of storms and winds, but is also used generally for “deities,” and therefore like *deva* was translated into the Tibetan as *lha*. Chinese: “gods and dragons.”

n.243 Verses 31 and 32 are combined into one in the Chinese.

n.244 According to the Tibetan. BHS: *atuliyu* ("unequaled").

n.245 According to the Sanskrit and Tibetan. Chinese: 若得三昧微妙地，智者便得廣智藏 (*ruo de san mei wei miao di, zhi zhe bian de gang zhi zang*), "If he attains the level of subtle samādhi, the wise will gain the vast treasure of wisdom (or the treasure of vast wisdom)."

n.246 Verse 33 in the Chinese.

n.247 According to the BHS *saukhya*. The Tibetan has *skyed* ("born") in error for *skyid* ("happiness"). Chinese: "all kinds of happiness."

n.248 According to the Sanskrit *pūrvamgama* ("going first"), which is usually translated as *'dren pa* ("leader"). The Chinese also has 上首 (*shang shou*, "leader").

n.249 According to the commentary, the title of this chapter is "Mindfulness of the Buddha's Qualities."

n.250 According to Tibetan, Hodgson, and Shastri. In the Gilgit manuscript, the opening of this chapter is just one sentence: "Then the youth Candraprabha asked the Bhagavān." This opening does not appear in the Chinese.

n.251 Sanskrit: *upapatti*. Tibetan: *skyes pa*. Chinese: 無所起 (*wu suo qi*) This term is also used for "physical," but here the commentary defines it as "the non-arising of thoughts in samādhi."

n.252 Sanskrit *apratisaṃdhi*. Tibetan: *mtshams sbyor ba med pa*. This is the negation of *pratisaṃdhi*, a term that is used for the transition between lives, i.e., conception in the womb, but here the commentary defines it as being "the continued process of thinking."

n.253 Sanskrit *pratisaṃdhijñāna*. According to the commentary this means that it is not a state of cessation but a continuous clear knowledge. Translation according to the Tibetan, Gilgit, Hodgson, and Shastri. However, the Matsunami edition apparently has "knowledge of non-continuation." The Chinese agrees with the Matsunami edition: 無和合智 (*wu he he zhi*).

n.254 The commentary has *khung* in error for *khur*.

n.255 According to the commentary, the burden comprises the skandhas, the kleśas, vows, and diligence.

n.256 According to the Tibetan, Matsunami, and Chinese. The BHS Sanskrit *doṣa* is the equivalent of the Classical Sanskrit *dveṣa* ("anger"), while in Classical Sanskrit *doṣa* means "fault" or "wickedness."

n.257 These are listed as three, 7-9, in Chinese.

n.258 According to the Tibetan and Chinese. The Vaidya Sanskrit has *akuśala* ("wickedness") in error for *kuśala* ("goodness").

n.259 According to the commentary, this means "abstaining from sleeping in the first and last of the three periods of the night, in order to engage in virtuous activities."

n.260 Sanskrit: *prahāṇa*. Tibetan *spong ba*. Gómez et al. (p. 87) discuss its alternative meaning of "exertion." Its definition seems to not be present in the commentary. The Chinese has "not abandoning samādhi," 不捨禪定 (*bu she chan ding*).

n.261 According to the Sanskrit *upapattiṣu*, most Kangyurs *skye ba*, and the Chinese. The Degé has *skye bo* ("beings"), which occurs later in this list as the translation of *pṛthagjaneṣu*. The commentary defines it as "not creating the causes of continuing in saṃsāra."

n.262 According to the Tibetan and Chinese. The Vaidya Sanskrit adds *karmaṇām*, "the activities of the internal āyatanas."

n.263 [23] is not present in the Chinese.

n.264 According to Tibetan *gzi chen po* and Matsunami. The Vaidya has BHS *mahaujaskatā*, which can mean both "great might" and "great majesty" or "great brilliance." The Chinese has "great merit" 大福德 (*da fu de*).

n.265 The Chinese has 善知識 (*shan zhi shi*) from the Sanskrit *kalyāṇa-mitra*.

n.266 According to the Sanskrit. In the Tibetan, this has been conjoined with "not harming those with good conduct." The Chinese has combined [30], [31], and [35] into one, 無怒恚心 (*wu nu hui xin*), and added "abandoning crude and malicious speech" 捨麁惡言 (*she cu er yan*) and "helping and protecting others" 救護於彼 (*jiu hu yu bi*).

n.267 According to the Tibetan and the commentary. The Vaidya Sanskrit divides this into two: "the emptiness of phenomena" and "analogous patience."

n.268 The Chinese has combined [39] and [40] into one quality: 於一切智而得順忍 (*yu yi qie zhi er de shun ren*).

n.269 The Gilgit and Chinese have simply, “Then, the Bhagavān taught these extensive verses.”

n.270 According to the Sanskrit and Chinese. The Tibetan has *thos* (“hear”), apparently in error for *thob* (“attain”).

n.271 As elsewhere in the sūtra, *āhārī* is translated into Tibetan as “taking food.” This does not make much sense here, and so it is translated here in one of its other Sanskrit meanings. The Chinese also translates as 食 (*shi*), which is “food” as a noun and “eating (and drinking)” as a verb, but interprets the entire verse as a vipaśyanā practice: “If jealousy arises in your mind because of food, you should meditate on the impurity of food. If you strive for accomplishment with boundless effort and meditate deeply on this, you will attain samādhi.” 若為食起嫉妬心, 當觀食已無有淨, 用功無量乃得成, 若深觀此能得定 (*ruo wei shi qi ji du xin, dang guan shi yi wu you jing, yong gong wu liang nai de cheng, ruo shen guan ci neng de ding*).

n.272 According to the BHS *arthi*. Absent from the Tibetan, but added here for clarity.

n.273 This verse is described by Gómez et al. as being problematic in Sanskrit. The Tibetan and Chinese translations differ from each other.

n.274 According to the Tibetan and Dutt. The Hodgson, Shastri, and Matsunami have the unusual *na yubuddhi* instead of *bhayubuddhi*. The Chinese has a slightly different translation of this line.

n.275 I.e., the buddhas.

n.276 The commentary explains that this means “knowing the equality of the composite and noncomposite.”

n.277 Chinese: 此緣佛相是有作, 能除一切有相想 (*ci yuan fo xiang shi you zuo, neng chu yi qie you xiang xiang*) “such an attribute of the Buddha is created, it can eliminate the conceptualization of attributes.”

n.278 According to the Tibetan. Sanskrit and Chinese: “having ceased conceptualizing ‘nothing.’ ”

n.279 According to the Tibetan. The Sanskrit *mahānubhava* has many meanings, such as “great experience” or “great authority.” Gómez et al. translate it as “overpowering inspiration.” Chinese: “buddhas of the ten directions.”

n.280 According to the Tibetan and Chinese. The Sanskrit does not have “suffering.”

n.281 According to the Tibetan *'ongs dang mi 'ongs*, literally, "come (i.e. 'is present') and not come," and the Sanskrit *anāgatā āgatā*. This was translated in Gómez et al. (p. 78) as "past and future," though "past" is usually *gata* (which also means "gone"), but "past" is implied and therefore added to the translation. The Chinese has simply "all phenomena."

n.282 According to most Kangyurs *rkyal pa* and the Sanskrit *vastra*. The Degé has the scribal corruption *rgyal ba*. Chinese: "excellent medicines," 良妙藥 (*liang miao yao*).

n.283 According to the Tibetan, Vaidya, Sanskrit, and Chinese. The Matsunami edition appears to be quite different from the translation by Gómez et al.

n.284 According to the Tibetan. The title of this chapter in the Sanskrit is *Buddhānusmṛti* ("Remembering the Buddha," or "Mindfulness of the Buddha"). This is the end of fascicle 1 in the Chinese.

n.285 This entire opening does not appear in the Gilgit or Chinese. There is simply, "Then the Bhagavān said to the youth Candraprabha."

n.286 According to the Sanskrit and Chinese. The Tibetan appears to translate as "more innumerable than innumerable."

n.287 The Sanskrit, Tibetan, and Chinese use two synonymous phrases.

n.288 According to the Sanskrit. The Tibetan in the Degé has the negative: "they are not concerned with their next life." Chinese: "They are merely concerned with this life and their next life."

n.289 Chinese: "They do not emphasize the accumulation …"

n.290 There is a paragraph in the Gilgit Sanskrit and the Chinese that does not appear in the later Sanskrit or the Tibetan: "What, young man, is the concern for the present life? It is the intention to have the five sensory pleasures. What, young man, is the concern for the next life? It is attaining rebirth in higher existences."

n.291 The Chinese has a different interpretation here: 我今說如是法, 令眾生於其檀行不為究竟勝供養, 但以無上行而供養我 (*wo jin shuo ru shi fa, ling zhong sheng yu qi tan xing bu wei jiu jing sheng gong yang, dan yi wu shang xing er gong yang wo*) "I will now teach this Dharma so that beings will not perceive their acts of generosity as the ultimate supreme offering; instead, they will make their unsurpassable conduct / practice as their offering to me."

n.292 According to the Tibetan *skyo bar bya ba* (literally, "to make sad") and the BHS *saṃvejana* ("to shudder at"). Chinese: 覺悟 (*jue wu*), literally, "waking them up," and also "making them realize, or enlightening them."

n.293 According to the Tibetan, the commentary, and the Hodgson Sanskrit. The commentary states that the Buddha has praised entering the homeless life. In the Gilgit and Shastri Sanskrit: "He does not praise the perfection of generosity, he does not praise the perfection of conduct. He praises the ultimate conclusion." Chinese: 如來非說檀波羅蜜以為究竟清淨，究竟吉祥，究竟梵行，究竟窮盡，究竟最後，究竟涅槃 (*ru lai fei shuo tan po luo mi yi wei jiu jing qing jing, jiu jing ji xiang, jiu jing fan xing, jiu jing qiong jin, jiu jing zui hou, jiu jing nie pan*) The Chinese interprets this as, "He does not consider the generosity paramita as ultimate purity," and so on. The Chinese sentence includes more items.

n.294 According to the Tibetan and Chinese. Sanskrit: "800,000."

n.295 This name does not appear in the Sanskrit, but *śūra* as the original of *dpa' ba*, rather than *vīra*, is based on the name that his followers attain.

n.296 According to the *bye phrag* of the Urga Kangyur. The *Degé* has *bye brag*, which does not match the prose passage. The Chinese has eight "*yi*" 八億, which can be "800,000" or "80 million."

n.297 This verse does not appear in the Chinese, but is present in the Sanskrit, including the Gilgit.

n.298 According to the Tibetan, Hodgson, and Chinese. The Gilgit and Shastri Sanskrit have "as an offering to the Dharma."

n.299 According to the Tibetan. The Sanskrit has "Through all that good karma."

n.300 Not in the Gilgit or Chinese.

n.301 Chinese: 若人增上修此忍 (*ruo ren zeng shang xiu ci ren*), "If a person practices this patience with great force."

n.302 According to the Sanskrit and the commentary. The Tibetan translation here reads, "This is the path to deathlessness." Chinese: 非此能證甘露道 (*fei cie neng zheng gan lu dao*), which can mean, "abandoning this (incorrect view) is the path to deathlessness."

n.303 Chinese: 勸捨惡道住善趣 (*quan she er dao zhu shan qu*), "Therefore they advise beings to abandon the wrong / nonvirtuous path and dwell in the correct / virtuous path."

n.304 There is a play on words in the Sanskrit in relation to why the word *bodhisattva* is used, which is not evident in Tibetan or English. In the first line, the words "knows" (Tibetan: *rtogs*) and "beings" (*sems can*), which are the first two words of the verse, are in Sanskrit: *bodheti sattvān*.

n.305 According to the Sanskrit and Chinese for clarity. The Tibetan has "There is no soul within the body / And you have not attained buddhahood." The commentary has "If as many millions of māras as there are sands in the Ganges came before them in the forms of buddhas, and said, 'There are beings and souls,' and so on, they would, with an unwavering mind, answer them in this way: 'Through the power of the realization of selflessness by valid knowledge, I have realized correctly that there are no beings, souls, and so on. And you are not buddhas!' "

n.306 According to the Sanskrit. The Tibetan omits "within." Chinese: 悉斷惡見煩惱盡 (*xi duan er jian fan nao jin*), "They have terminated all wrong views and exhausted all defilements."

n.307 According to the Sanskrit *nara*, the commentary *skye ba*, and the Chinese 眾生及壽命 (*zhong sheng ji shou ming*). The Tibetan has *ming* ("name") in error for *mi* ("human," "man").

n.308 According to the Sanskrit *stabdha*. The Tibetan translates as "proud" (*nga rgyal*). The Chinese has 姦偽 (*jian wei*, "crafty"), 兇暴 (*xiong bao*, "cruel, violent"), and 不攝斂 (*bu she nian*, "unrestrained, undisciplined").

n.309 According to the Tibetan and Chinese. The Sanskrit (BHS) has *prasādu* (to be attracted to, or to have faith in).

n.310 According to the Sanskrit and Chinese, for the sake of clarity. The Tibetan appears to have blended together the last two groups to create "brings fulfilment" (*don*, *artha*), "benefit" (*phan pa*, *hita*), "and happiness to a multitude of beings, to humans, and devas."

n.311 These are the four retentions (*dhāraṇī*) explained in this sūtra (see 24.63) to be retention of all that is taught about the infinite composite phenomena, retention of what is said in infinite sounds, retention of everything that is taught about the infinite kleśas, and retention of everything that is taught about the infinite benefits of the qualities of purification.

n.312 The corresponding Chinese verse is a summary of the three kinds of patience.

n.313 According to the Tibetan. The Sanskrit has “the best of humans, the sugatas, see him.” The Chinese has, “When the sugatas see such bodhisattvas,” 善逝見彼菩薩時 (*shan shi jian bi pu sa shi*).

n.314 BHS: *āryacetikā* (revered noble ones). The Tibetan *mchod rten* could be misunderstood to mean “stūpa.” The Chinese devotes the last three lines to various auspicious signs instead.

n.315 According to the Sanskrit and Chinese. The Tibetan seems to be the result of a corruption so that *jāyati* (birth) was changed to perhaps *jānāti* (“know,” “perceive”): “The emptinesses do not see / are not seen and have no death.”

n.316 According to the Tibetan. The Sanskrit *vijānatha* is the present-tense, second-person-plural form, but presumably this is the Sanskritization of a second-person-plural middle-Indic optative, such as the Pali second-person-plural optative ending *yetha*.

n.317 The first part of the chapter until this point is missing in the Gilgit and the Chinese.

n.318 The name means “arising from nonexistence,” 無所有起 (*wu suo you qi*) in the Chinese.

n.319 According to the Sanskrit *tṛṇa* and the Yongle and Peking *rtswa*. The *Degé* has *rtsa ba* (“roots”).

n.320 The Sanskrit adds *auṣadha* (“herbs”) before “forests.” Chinese: “trees, forests, and medicinal herbs.”

n.321 According to the Tibetan *ri*. Sanskrit: *auṣadha* (“herbs”).

n.322 According to the Tibetan *dpa' bo*. The Sanskrit *dhīra* can mean “constant and resolute and calm” as well as “brave and courageous.”

n.323 The past passive participle *nirvṛta* means “extinguished,” so the line reads literally, “he was extinguished like a flame.” *Nirvāna* literally means “extinguishment.”

n.324 These concluding eleven verses do not appear in the Chinese. Instead there is this concluding sentence: “Then the Bhagavān said to the youth Candraprabha, ‘Young man, you should reflect that this samādhi has such great power. It can cause a bodhisattva to attain perfect buddhahood.’ ”

n.325 The Sanskrit has an additional concluding verse exhorting those who wish to attain buddhahood to possess this sūtra.

n.326 This opening of the chapter until this point is absent in the Gilgit and the Chinese.

n.327 In Gilgit, this verse was the last verse of the preceding chapter. This verse and the preceding prose that begin this chapter do not appear in the Chinese.

n.328 Sanskrit: "who wish for this samādhi." Absent from the Tibetan. "Who wish to attain quickly the highest, complete enlightenment of perfect buddhahood" does not appear in the Chinese.

n.329 Chinese: "should rest in."

n.330 According to the Sanskrit, including Gilgit. The Chinese is briefer: "Young man, bodhisattva mahāsattvas should rest in the patience of profound Dharma." The entire passage in Chinese is: "Young man, you should know that this samādhi has such great power; it will enable bodhisattva mahāsattvas to attain the highest, complete enlightenment of perfect buddhahood. Young man, bodhisattva mahāsattvas should rest in the patience of profound Dharma."

n.331 According to the commentary: "They arise from oneself and not from illusions created by another." In this sentence, the Chinese includes another analogy: "like a wild horse" 如野馬 (*ru ye ma*).

n.332 The Chinese repeats all the analogies here.

n.333 According to the Tibetan *mi 'jigs pa thob pa*, the Gilgit *abhayaprāpta*, and the Chinese 無畏 (*wu wei*). The Dutt has *arūpaprāpta* (attainment of formlessness), apparently from the Hodgson and Shastri, which is repeated in the Vaidya edition.

n.334 According to the commentary, this means "the memory of previous lives."

n.335 According to the Tibetan *rtogs pa can* and the BHS meaning of *gatiman*. The Chinese has translated it literally as 去者 (*qu zhe*), "those who have gone to."

n.336 According to the BHS *ananganaḥ* and the Chinese. The Tibetan translates as *nyon mongs med pa*, which it also uses as the translation for *niṣkleśa* (being without *kleśas*) just a little further on in this list.

n.337 Sanskrit: *ājāneya*. Tibetan: *cang shes*. *Ājāneya* was incorrectly defined as meaning "all-knowing" and was translated therefore into Tibetan as *cang shes* ("all-knowing"). The term *ājāneya* was primarily used for thoroughbred horses, but was also applied to people in a laudatory sense. The commentary

at a later point states this this means both "tamed" and "fearless." Chinese translates as "those who are tamed" 調伏者 (*tiao fu zhe*).

n.338 This term probably has its origins in the Middle Indic *mahānāga*, from which came the BHS Sanskrit *mahānagna*, meaning "a great champion," "a man of distinction and nobility." The BHS *nagna* can mean both "champion" and "naked" while in Classical Sanskrit it only means "naked." *Nāga* can mean "elephant" and can also refer to the cobra deity that is called "nāga" in this translation. Therefore the Chinese translated this as "great dragon" 大龍 (*da long*).

n.339 In this passage the prestigious titles of those in the traditional brahmanical tradition are used as titles of those who have mastered the Buddhist path. The commentary states, "the bodhisattvas are brahmins because they do no bad actions."

n.340 For *snātaka*, see glossary; Chinese: "one who has bathed" 沐浴者 (*mu yu zhe*). However, the commentary states here that bodhisattvas are *snātaka* because they have been washed clean of all the stains of the kleśas and remain in the water of patience.

n.341 The Sanskrit of the threefold description here (of which this is the first) is *pāragaḥ vedakaḥ śrotriyaḥ*. The commentary states that bodhisattvas are masters (*pāraga*, *pha rol du song ba*) of the Vedas, as they have reached their ultimate conclusion (*rig byed kyi mthar thug pa'i pha rol du song bas so*, F.43.b.4).

n.342 The commentary states that bodhisattvas are *vedaka* (*rig par byed*), as they know the nature of whatever is taught.

n.343 For *śrotriya*, see glossary. However, the commentary states here that bodhisattvas are *śrotriya* because they have renounced everything.

n.344 The commentary states that "Śākya" refers to Buddha Śākyamuni, who was born in the Śākya clan.

n.345 The commentary states that this means there are no more "thorns of māras, kleśas, and so on," that appear.

n.346 According to the Tibetan and Chinese; does not appear in the Vaidya Sanskrit or the commentary.

n.347 This is an analogy to the defensive trench around a fortification, which the commentary states is a boundary created by anger, and so on.

n.348 The commentary states this is a boundary created by the kleśas.

n.349 The commentary states this refers to the habitual tendency for the kleśas.

n.350 The commentary states this means the vicious disease of the kleśas.

n.351 The commentary states this means that they utter the lion's roar that proclaims selflessness.

n.352 The commentary states this means that their minds are at rest in meditation at all times.

n.353 The commentary states this means that they are both trained and fearless in the battle with the kleśas.

n.354 The commentary states this means that they are able to pull the heavy burden of benefiting all beings.

n.355 The commentary states this means that they are victorious over the māras.

n.356 The commentary states this means that they can single-handedly overcome the strength of the māras.

n.357 The commentary states this means that their qualities are a delight to beings.

n.358 The commentary states this means that they are unstained by the mud of saṃsāra.

n.359 The commentary states this means that thay are filled with "white," i.e. good, qualities.

n.360 The commentary states this means that they know how to tame the most malicious beings.

n.361 The commentary states this means that they bring delight and light that is like amrita to beings.

n.362 According to the Sanskrit. The Tibetan and Chinese omit "human."

n.363 Verses 9 and 10 are condensed into one verse in the Chinese.

n.364 According to the Sanskrit *śailavanāntare* and the commentary *gcong rong du*. The Tibetan translates this as *nags ri'i khrod* ("a mountain forest"). The Chinese translates it as "mountain valley" 山谷 (*shan gu*).

n.365 Verses 13 and 14 are condensed into one verse in the Chinese.

n.366 The numbering follows the Sanskrit. Verse 17 is absent in the Tibetan, but it is commented on in the commentary. It repeats much of the content of verse

16: “When the mother’s son dies / In a dream she loudly laments. / But no son died for that mother. / Know that all phenomena are like that.” Absent in the Chinese as well.

n.367 Tibetan: de ni ’dus ma byas kyi rigs zhes bya. Sanskrit: *asaṃskṛtaṃ gotramidaṃ pravucyati*. The language of the Tibetan and the commentary, and the notion of a noncomposite lineage (*gotra*) is here reminiscent of *tathāgatagarbha* theory.

n.368 This verse is not present in the Chinese.

n.369 The Chinese has “four methods of mindfulness.”

n.370 The Sanskrit uses the term *kāyasakṣin*, “one who has the body as a witness,” which is explained in, for example, the Pali *Kāyasakkhisutta* as someone whose body has experienced the qualities, such as bliss and samādhi, of the four dhyānas. That is, they have directly experienced it for themselves.

n.371 BHS: *pṛthu sarva manyanā*, “all worldly pride.”

n.372 The order of verses 7–35 is heavily rearranged in the Chinese.

n.373 The commentary states that Udraka was also known as Digambhara, which is also the name of a Jain school. However, the name Udraka (Rudraka in some texts) is best known in Buddhism as one of the first teachers of the Buddha. The Buddha stated that after death he was born in the formless realm but would eventually be reborn as an animal. The story for Udraka given in the commentary is that his motivation to meditate was to attain miraculous powers. He succeeded and was famous for being able to fly. But when he was told that his path was not genuine, he fell from the sky and went to the hells.

n.374 According to the Sanskirt *hanyate*. The Tibetan translates as *bcom* (“vanquished”). The Chinese has “he will be killed ….”

n.375 According to the Tibetan *mi rgod*. The Sanskrit *caura* is “bandit” or “thief.” The Chinese omits “thousands” and describes the bandits or thieves as “strong and carrying spears.” In Tibetan *mi rgod* can also mean “an ape” and could be used for “bandits.”

n.376 The singular form is according to the Sanskrit.

n.377 According to the Tibetan *mar*. The Sanskrit *arpimaṇḍa* actually means the scum formed when heating melted butter in order to create ghee. The Chinese has “like two clarified butters in accord” 猶二醍醐合 (*you er ti hu he*).

n.378 According to the Sanskrit. The Tibetan has “eat and drink.” The Chinese does not contain either verb and inteprets generally as, “Without proper understanding of the way.” 不應於其法 (*bu ying yu qi fa*).

n.379 According to the Sanskrit *bisā* and the commentary *pad ma'i rtsa ba*. The Tibetan here has simply *rtsa ba*. Here the Chinese translates the Sanskrit *bisā* as 泥藕 (*ni ou*), “mud and lotus roots,” rather than simply as “lotus roots,” denoting that lotus roots grow in the mud and are covered in mud when the elephants rip them up from the mud.

n.380 According to the Sanskrit *hastipota*. The *Mahāvyutpatti* has *glang* for “elephant,” though in later translations this was used exclusively for “oxen.” The Chinese has “elephant.”

n.381 According to the Tibetan and Chinese. The Sanskrit has “birth and illness.”

n.382 According to the Sanskrit. In Tibetan “beyond description” is an adjective only for the true nature of the jinas. In Chinese, it works both as a noun and an adjective.

n.383 The prose and verse from this point down to “Young Candraprabha adorned the road with many different precious arrangements” 10.30 do not appear in the Chinese, apart from the one prose sentence in which Candraprabha requests the Buddha to come to his home. There is somewhat more in the Gilgit manuscript than in the Chinese.

n.384 The Roman numerals indicate verses that are not contained in the Gilgit manuscript and therefore are not in the Vaidya edition, but are given in footnotes in the Dutt edition of the Gilgit manuscript.

n.385 The commentary states that this means that anything the samādhi is focused upon will be overcome.

n.386 The commentary states that this means that whatever is desired will appear from space.

n.387 The commentary states that this means that it is invulnerable to all distractions.

n.388 The commentary states that this means that one can go miraculously anywhere at the speed of thought.

n.389 The commentary states that this means that all forms can be perceived.

n.390 The commentary states that this means that one can directly perceive the tathāgatas in infinite realms.

n.391 The commentary states that this means the consecration of the perfection of wisdom, which has the direct perception of the essence of all emptiness.

n.392 The usual traditional list is of eight liberations, but as in the *Gaṇḍavyūhasūtra*, this term can be used for any method that brings liberation.

n.393 According to the commentary, these four enemies are the four māras: the māra of the kleśas, the māra of death, the divine māra (of distracting pleasures), and the māra of the aggregates (of the mind and body).

n.394 Literally *deva*, and translated into Tibetan as *lha*, but this was a term of respect used for kings, as the equivalent of "Your Majesty," and so on. It is not meant to be taken literally as "a deity."

n.395 According to the Sanskrit *toraṇa*. Translated into Tibetan as *rta babs*.

n.396 Synonymous with *agallochum* and aloeswood. A dark resin in the heartwood of certain tropical trees.

n.397 According to the Sanskrit. Basically the same as *damaru*. Translated into Tibetan as *mkhar rnga*.

n.398 The text gives both the Sanskrit *tuṇava* and the Tibetan translation *pi wang rgyud gcig pa*.

n.399 A kettle drum played horizontally, wider in the middle with the skin at both ends, played by the hands. One drumhead is smaller than the other. It is a South Indian drum, and maintains the rhythm in Karnataka music.

n.400 Tibetan *rnga mu kun da*. Also called *rnga zlum* ("round drum"). From its representation in a sculpture of a *mukunda* drummer, it appears to be a much smaller version of the *mṛḍaṅga* drum, held in the middle with one hand with one end beaten by the other hand.

n.401 Tibetan *rdza rnga chen po* ("large kettle drum"). It is a kettle drum played horizontally. Unlike the *mṛḍaṅga*, one half of the body of the drum is wider than the other. The Sanskrit for the list of instruments is in Dutt (116). There the spelling is *muruja*.

n.402 Considered the purest form of gold, found in the rivers, and believed to have come from a legendary site beyond the Himalayas.

n.403 The Chinese account of this event resumes here, after a few introductory sentences. The Gilgit also omits all the preceding passage, apart from the

description of Candraprabha taking leave of the Buddha and returning home.

n.404 From the Sanskrit *svādanīya* ("tasty," "flavorful"). The Tibetan translates as a noun: *myang ba*.

n.405 According to the Tibetan. The Sanskrit *niryūha* can also mean "a pinnacle" or "turret."

n.406 According to the Tibetan *ba gam*, which is an ornamental roof. The Sanskrit *pañjara* principally means "a cage," and therefore could be "railings."

n.407 Tibetan: *skar khung dra ba ris* ("window-net pattern"). Sanskrit *jāla* ("net"), though *jālaka* does mean "lattice-window."

n.408 Sanskrit: *ardhacandra*. Tibetan: *zla ba kham pa*. This appears to have been a prominent part of a building's design.

n.409 None of the verses with Roman numerals appear in the Gilgit or the Chinese.

n.410 According to the Sanskrit. Absent in the Tibetan, perhaps as a result of a scribal omission in the Sanskrit manuscript, or an omission in translation, as the next name is Durabhisambhava.

n.411 The commentary states that this is on the south side of the city. Rājagṛha is well known for its natural hot springs. This passage does not appear in the Chinese from "accompanied by many adorned horses" up to this point.

n.412 From this point until Candraprabha speaks does not appear in the Chinese.

n.413 The following seven verses and two lines of prose do not appear in the Chinese or the Gilgit manuscript.

n.414 According to most Kangyurs: *zan*. *Degé*: *bran*.

n.415 According to the Narthang, Cone, and Degé: *'dong*. *Pedurma*: *'dod*.

n.416 "After speaking these lines" does not appear in the Gilgit or the Chinese.

n.417 "kumbhāṇḍas, pretas, pūtanas" does not appear in the Gilgit.

n.418 Literally "ten million [times] a hundred thousand million [times] a hundred thousand, which adds up to "a hundred thousand quintillion." The Chinese has 百千萬億那由他 (*bai qian wan yi na yu ta*), "one thousand million" (*yi' nayuta*).

n.419 Also known in the past as "Indian blue jay."

n.420 According to the Gilgit Sanskrit. Absent in the Tibetan, presumably accidentally.

n.421 Also called "red avadavats," "strawberry finches," and "kalavinka sparrows." Dictionaries have erroneously identified them as cuckoos; kalaviṅka birds outside India have evolved into a mythical half-human bird. The avadavat is a significant bird in the Ganges plain and is renowned for its beautiful song.

n.422 The birds do not appear in Gilgit manuscript. The following prose and verses do not appear in the Chinese.

n.423 From the Sanskrit *muṣala*. Yongle, Lithang, Peking Narthang, Cone, and Lhasa: *rdung 'dzin*. Degé: *gtun 'dzin*. *Musala* here refers to a large pestle, about three feet long, which is also used as a weapon, like a mace, by a deity such as a yakṣa who hurls it at an enemy.

n.424 These are the four traditional divisions of the army: cavalry, elephants, chariots, and infantry. These are also the basis for the game of chess, which originated in India.

n.425 These do not appear in the Gilgit manuscript.

n.426 The Gilgit manuscript fragment has *tilaka[ba]kula* with what appears to be an omission of the syllable *ba* (sesame flowers, medlar flowers).

n.427 This prose section does not appear in the Gilgit, but is present in the Shastri and Hodgson (Dutt p. 121).

n.428 In the BHS verse their names are given as Avalokitu and Sthāmu.

n.429 In the BHS verse this name is shortened to Amogha.

n.430 In the verse this is given in the short form, "Ratna." The commentary states that this is another name for Ratnapāṇi, a bodhisattva who appears in Mahāyāna sūtras.

n.431 The BHS verse uses this synonym for Subāhu.

n.432 In the BHS verse his name is given as Durabhisambhavu.

n.433 In the BHS verse the name is shortened to Vīra.

n.434 According to the BHS *jinapādānubaddha*. The Tibetan could be interpreted as just meaning "attendants."

n.435 Synonym for Maitreya. In the BHS verse the form is Matraku.

n.436 The Tibetan erroneously translates the *kāya* in *bhāvitakāya* as *lus* (body).

n.437 Here the Tibetan has three lines of verse, where the Sanskrit has four. The BHS verse is: "He is one who has cultivated love, rejoicing, and equanimity, / He is a great being who has developed compassion, / And through the qualities of the teaching of the Dharma / He has infinite understanding of the qualities of the Lord of jinas." The Tibetan translation therefore has the last line of each verse being the first line of the following verse, as compared to the Sanskrit. In addition, the last three lines of the final *śloka* in Sanskrit are not present in the Tibetan.

n.438 According to the BHS. The Tibetan, *zhabs 'bring byed*, could be interpreted as "attended to."

n.439 According to the Tibetan. Sanskrit: "those humans."

n.440 In the verse, for the sake of the meter, the name is given as Mañjuśirī.

n.441 According to the Sanskrit. The Tibetan appears to mean "many thousands of millions of Mañjuśrīs."

n.442 According to the Tibetan. Sanskrit: "Who have accomplished bodies with the qualities of superior powers." The Tibetan may have been translating *śura* instead of *śarira*.

n.443 The Sanskrit here uses the synonym Śārisuta for Śāriputra.

n.444 The Sanskrit here is "Maudgal," which is the name shortened for the verse.

n.445 BHS: Bhradrikurāja. Usually referred to simply as "Bhadrika."

n.446 In the BHS verse the name is given as Kauñciku. This may be Katyayāna (also known as Kaccāyana or Kaccāna), the only one of the Buddha's ten principal students not to appear in this list.

n.447 In the BHS verse the name is given as Koṣṭhilu.

n.448 According to the Sanskrit. The Tibetan has *stong du*, which appears to be a scribal error for *stong dgu*.

n.449 According to the Tibetan. The Sanskrit also has *vrata* ("vows of discipline"), which would have been translated into Tibetan as *brtul zhugs*.

n.450 According to the Tibetan. Sanskrit: "And had mastered the recitation of curses and beneficial incantations."

n.451 According to the Tibetan. Sanskrit: Kārttika, the twelfth month of the Indian year, named after the Pleiades constellation, as the full moon appears near that constellation. In the Western calendar it is in October / November. In India, this is the time after the monsoon has ended and the sky is at its clearest.

n.452 The Sanskrit uses the synonym *dānava* instead of *asura*.

n.453 The Tibetan concludes here. The Sanskrit has the final line of that verse being the first of a four-line verse: "Scattered excellent flowers and supreme incense, / And an abundant variety of sandalwoods. / They circumambulated the Instructor, / And bowed down to the enlightened one."

n.454 The Chinese account of this event resumes again. This paragraph is brief in the Gilgit and Chinese.

n.455 According to the Tibetan. Sanskrit: *ṛṣabha-gaṇa*, "herds of bulls." Chinese: "a hundred thousand."

n.456 Chinese: "kings of bulls."

n.457 According to the Sanskrit *dvirada* and the Chinese. The Tibetan translates both "bull" and "elephant" with *glang*.

n.458 The BHS has *parihāraka*, equivalent to the Sanskrit *parihaṭaka*, which can mean "anklet" or "bracelet." "Anklet" is chosen here, as the others follow. The Tibetan translates this and the following ornament identically as *gdu bu*.

n.459 From the Sanskrit *kaṭaka*.

n.460 According to the Tibetan. Sanskrit: *ambarakusumān* ("cloth and flowers").

n.461 According to the Tibetan. Sanskrit: *maṇisūtra* ("strings of jewels").

n.462 According to the Tibetan *mtsho bya* ("lake birds"). The Sanskrit has *haṃsa-krauñca* ("ducks / geese and cranes").

n.463 The last half of this verse in the Sanskrit does not appear in the Tibetan. The entire verse does not appear in the Chinese. In the Gilgit and Shastri the second half is: "They were free from the net of fear, evil, and ignorance / And wished to bow down before the Sugata." Hodgson has "stains" (*mala*) instead of "fear" (*bhaya*).

n.464 The Chinese has "the body of the Buddha with the ten strengths."

n.465 Literally, a hundred-thousand ten-million.

n.466 Chinese: “The celestial palaces became empty, as devas had come to see the Buddha.”

n.467 According to the Tibetan. Sanskrit: *lokanātha* (“Lord of the World”). Chinese: “the Buddha, the Lord with the ten strengths.”

n.468 This verse is absent in the Chinese.

n.469 The main road connecting towns.

n.470 Literally “principal and intermediate directions.” Chinese: “ten directions.”

n.471 This verse is in the Gilgit, Shastri, and Hodgson, but does not appear in the Tibetan or the Chinese.

n.472 This verse does not appear in the Chinese.

n.473 This verse does not appear in the Chinese, but there is an alternative verse that relates how joy arose in those who saw the Buddha and that they wondered when they, too, could make supreme offerings.

n.474 According to the Tibetan. The Sanskrit does not have “in saṃsāra.” Chinese: “difficult to encounter for a long time,” 久遠難值遇 (*jiu yuan nan zhi yu*).

n.475 According to the Sanskrit *mahānubhāva* and most Kangyurs. The Degé has *thub chen* (“great *muni* / sage”). The Chinese has 大比丘眾 (*da bi qiu zhong*), from the Sanskrit *bhikṣu-saṃgha*.

n.476 According to the Tibetan. Sanskrit and Chinese: “precious jewels.” (BHS *maṇiratana* = Sanskrit *maṇiratna*.)

n.477 The Sanskrit has Śubhamarutāḥ. *Maruta* is a synonym for *deva*, and Śubha is a shorter form for the name of the Parīttaśubha paradise.

n.478 The Sanskrit has the synonym “Aparimitaśubha.”

n.479 The Chinese has an additional verse about other devas coming to see the Lord of the World.

n.480 This refers to the Mahābrahma paradise, where Brahmā resides, and is the highest of the three deva realms that are the realms of the first dhyāna in the form realm.

n.481 Both the Sanskrit and Tibetan give here the shortened form of the name of this realm: Paranirmita; *gzhan ’phrul*. Chinese: 他化天 (*ta hua tian*), a shortened

form too.

n.482 The Sanskrit gives a shortened form *tridaśa* (thirty) instead of the usual Trāyastriṃśa ("thirty-three"). The Tibetan and Chinese, however, translate as thirty-three.

n.483 This first line is conjoined into Verse 53 in the Chinese; the rest is omitted.

n.484 It is Virūpākṣa that is traditionally said to be the lord over the nāgas. Nevertheless, this may reflect an earlier variant tradition. Not mentioned in the Chinese.

n.485 According to the Tibetan and Chinese. The Sanskrit omits this and instead has "Also countless Māladhāra devas."

n.486 This verse is in the Gilgit manuscript but not present in the Chinese.

n.487 This verse and the following two do not appear in the Gilgit manuscript or the Chinese. They are present in the Shastri and Hodgson. The Tibetan corresponds with the Hodgson version of the verses.

n.488 According to the Tibetan *gdengs ka can* and the *Mahāvyutpatti*. Gilgit: Bhogaka.

n.489 This verse is not present in the Gilgit or the Chinese.

n.490 According to the Sanskrit, which is in the singular. The Chinese assumes the plural, referring to all the previous nāga kings.

n.491 *Vachellia farnesiana*. The common English name is "needle bush," because of its numerous thorns. The Sanskrit name is kept in both the English and Chinese translation because it is the origin of the nāga's name.

n.492 According to the Sanskrit, which has the adjective "little," and also the account in the Vinaya, which states that as a monk in the time of Buddha Kāśyapa he cut down the thorny bush at the entrance of his cave because it always snagged his robes. Cutting down bushes or even grass is contrary to the bhikṣu rules. Therefore he was reborn as a nāga with a tree growing out of his head. This caused him pain whenever the wind blew. In Chinese the word 小 (*xiao*), as an adjective, means "little," as in the Sanskrit. As a verb it means "belittle" or "make something small." The main verb used is 壞 (*huai*), i.e., "to destroy or damage," rather than "to cut down." These two verbs together, 壞小 (*huai xiao*), could be interpreted as "cutting the bush to make it small," or "cutting the bush in contempt."

n.493 This verse is considerably different in the Chinese.

n.494 In terms of early Mahāyāna cosmology, “the king of Alakavatī” is Kubera, king of the yakṣas. In the tantric tradition, Alakavatī is the realm of Vajrapāṇi.

n.495 This is the first of eight verses that in the Chinese are reduced to three verses listing names.

n.496 According to the Sanskrit. The Tibetan here translates the names, earlier translated as *lngas rtsen* and *shā kya ʼphel*, as *dus ʼphel lnga po*, which appears to indicate a corruption in the Sanskrit text that was used for the translation, resulting in *kālavṛddho* (“time increase”), which would match *dus ʼphel* (“time increase”).

n.497 This verse and the following verses are absent in the Chinese.

n.498 This name seems to appear twice, once in transliteration and once in translation in another line: *miʼu thung* (dwarf).

n.499 According to the Sanskrit *nadi* and the Chinese 河 (*he*). The Tibetan *ʼbab chu* could have been interpreted to mean “waterfall.”

n.500 According to the Tibetan. Sanskrit: “rejoiced at the Jina’s entry.” The line order follows the Sanskrit. The last two lines are not present in the Chinese.

n.501 Chinese: “When the Buddha and others had concluded their meals, put down their alms bowls, and washed their hands…”

n.502 The Tibetan *ras bcos bu* (literally, “processed cotton”) is said in Tibetan-English dictionaries to mean “calico.” The Sanskrit has “divine duṣya cloths.” *Duṣya* in Sanskrit can mean “cotton” and “calico.” Calico was traditionally made in Karnataka, but was always the cheapest cloth, and therefore it is unlikely that it would have that meaning here. *Dūṣya* is probably a Sanskritization of a Middle Indic word such as the Pali *dussa*, which means “woven cloth.” In ancient India, cloth was usually made of cotton, but as the cloth referred to here is extremely expensive it may literally mean “divine cotton,” or alternatively, “silk,” which at that time in ancient India could only be imported from China and was very expensive.

n.503 Only the number is given. In the Sanskrit the number is ninety-nine trillion. In the Chinese it is ten thousand. It is assumed that the reader will know this refers to silver coins, the *raupya* (the origin of the present day rupee), which was also tied to the value of silver until the end of the nineteenth century.

n.504 The following verses are not in the Gilgit, Sanskrit, or Chinese, but are in the Shastri and Hodgson manuscripts.

n.505 According to the Sanskrit *kroṣṭaka*. The Tibetan translates this as *wa* (“fox”), and the Chinese also translates it as “fox,” as the jackal is not native to China. However, the analogy is clearly concerning the rivalry between lions and jackals, the latter generally eating what the lions leave. The Chinese has “lion’s roar” rather than “lion.”

n.506 The Sanskrit uses the same word as in the first line, *svabhāva*, translated in the first line as *rang bzhin*. In this second line *svabhāva* is translated into Tibetan as *ngo bo nyid* instead of *rang bzhin* (“nature”), and *prakṛti* (which can also mean “character” as well as “nature”) is translated as *rang bzhin*.

n.507 The Tibetan translates *prakṛti* as *rang bzhin*, which in the first line had been used to translate *svabhāva*.

n.508 In the Sanskrit but absent in the Tibetan is *vipākalakṣaṇānārambhaṇalakṣaṇān*.

n.509 This is repeating with different words what is said in verse 27 of chapter 2. Here *prabhāṣa* is equivalent to *pratibhāṇa* (“confident eloquence”) in that verse. The Tibetan has here *byang chub* (“enlightenment”), possibly from a corruption of *bhoti* (“will be”) to *bodhi* (“enlightenment”) in the manuscript it was translated from. The Chinese version is slightly different: 若說如是法, 菩薩了知者, 彼得無愛辯, 說億修多羅 (*ruo shuo ru shi fa, pu sa liao zhi zhe, bi de wu ai bian, shuo yi xiu duo luo*). The equivalent of *pratibhāṇa* is used.

n.510 The Tibetan *sngon pa’i mtha’* from the Sanskrit *pūrvāntaṃ* means “the past.” The commentary explains this as knowing that phenomena have no past or future. However, this may be the result of an early corruption in the text, perhaps of *prakṛtatvaṃ* or similar, as the Chinese translates it more cogently as “they know the nature of the sound,” and so on.

n.511 According to the Tibetan and Sanskrit. The Chinese has “nature.”

n.512 The Sanskrit has *hriyate* (“ashamed”). The Tibetan *’phrogs* appears to have translated from something like *hāryate* (“taken away”). Chinese: 染 (*ran*), (“polluted / afflicted”).

n.513 According to the Sanskrit and Tibetan. The Chinese has “nature.”

n.514 According to the Sanskrit. The Tibetan omits “on birth.”

n.515 According to the Sanskrit. The Tibetan appears to have translated from a manuscript in which *duḥkhaṃ* had been corrupted to *dharmaṃ*, with the resulting meaning “cessation of phenomena.”

n.516 Literally, *buddhaputra* (“sons of the buddhas”).

n.517 Sanskrit: *mitrabhadra*. This is synonymous with *kalyāṇamitra*.

n.518 According to the Tibetan *srin po*. Sanskrit: *niśācarā*, a synonym for *rākṣasa*.

n.519 According to the Tibetan and the Chinese 柔何處眾演說法 (*rou he chu zhong yan shuo fa*). Vaidya Sanskrit: *paryāyasūtrato*, "teaches the Dharma according to the way of the sūtra."

n.520 According to the Sanskrit and Chinese. The Tibetan appears to say, "they teach the buddhas."

n.521 According to the Tibetan. Sanskrit and Chinese: "always skilled."

n.522 According to the Tibetan and Dutt's Gilgit *vipāka* (ripening). The Shastri and Gilgit have *vibhakti* ("different categories") and the Hodgson has the corruption *virakti* instead of *vipāka*. Chinese: 為人顯示因果理 (*wei ren xian shi yin guo*), "they reveal to others the principle / law of cause and results."

n.523 According to the Tibetan and Dutt's Gilgit. The Vaidya Sanskrit has *sbhṛti* ("no meaning") instead of *smṛti* ("memory"). The Chinese does not have "pure."

n.524 Unusually here *nāga* has been translated not just as *klu* but as *klu 'brug*, adding the syllable for "dragon." Chinese: "dragon."

n.525 All four lines of this verse begin with *vipula* ("vast"), though this is not reflected in the Tibetan translation. There the word is translated differently in each line, but here an attempt has been made to keep the repetition in English.

n.526 Chinese: 廣大 (*guang da*), "vast," appears in the first and third line only.

n.527 According to the Sanskrit *rāṣṭra*, translated into Tibetan as *grong*, which could mean "village," "town," or "city." Chinese: "of the world" 世間.

n.528 The name is in a BHS form: Maitraka.

n.529 According to the Sanskrit. The order of the lines in the Tibetan translation is rather awkward, and it appears that the second and third lines have changed place. Rearranged they would be: "Similarly Buddha Amitāyus also / Has taught many kinds of benefits: / 'All who wish (*'dod*) for my Sukhāvatī / Will go to Abhirati and see Buddha Akṣobhya.' The Chinese does not include the name "Abhirati."

n.530 This last verse appears to be spoken by Candraprabha in the Sanskrit and Tibetan. In the Chinese, however, these are the words of the Buddha: "Now I

have explained such innumerable benefits and merits / qualities. Those who wish to attain merits / qualities similar to mine should uphold this sūtra during the time of degeneration."

n.531 From the Sanskrit *prabhāvyate*. The Tibetan appears to have translated from a manuscript with something like *pravbhidyate* or *prabhedyate* ("divide," "categorize").

n.532 According to the Sanskrit, the commentary, and the Chinese. The Tibetan translates as "the nature of the mind is without form," presumably translating from *svabhāvam arūpyam* as a corruption of *niḥsvabhāvam arūpyam*.

n.533 The Chinese adds "and cannot be seen."

n.534 According to the BHS and the Chinese. The Tibetan has either translated from a corruption in a manuscript from *akṣara-vibhāvita-jñāna* to *akṣaya-vibhāvita-jñāna* ("letters" being changed into "indestructible, unending") or chosen *akṣara*'s alternative meaning, "imperishable." The BHS meaning of *vibhāva* can be "to be free of." However, *vibhāva* can be translated into Tibetan as "meditation" as well as "non-existing," and so on. Therefore the Tibetan has, "They meditate on unending wisdom," which does not appear to fit the context.

n.535 According to the Sanskrit. The Tibetan and Chinese omit "the words."

n.536 According to the Sanskrit. The Tibetan and Chinese omit "the words."

n.537 According to the Sanskrit and Chinese. The Tibetan omits "the knowledge."

n.538 According to the Sanskrit *karmakṛtāyāḥ*. The Tibetan *yongs su sbyang ba* could be translated as "completely purified." The Chinese omits "who created the karma (or completely purified) in previous lifetimes."

n.539 According to the Tibetan *'khyil ba* and the Sanskrit *avartāyāḥ*, though it could also be translated as "repetition of dharāṇīs."

n.540 The commentary states that here "retention" (*dhāraṇī*) is equivalent to wisdom. The reference to retentions does not appear in the Chinese.

n.541 According to the Sanskrit. The Tibetan has the list of qualities as all being attainments. The commentary has "unobscured patience." The Chinese 得修無障法忍 (*de xiu wu zhang fa ren*) can be interpreted as "became capable of practicing unobscured patience."

n.542 This verse is very different in the Chinese.

n.543 According to the Sanskrit. Tibetan has only "They know all phenomena."

n.544 This verse is very different in the Chinese.

n.545 According to the Tibetan, presumably translating from *śīlaṃ*, though the Sanskrit has *śikṣāṃ* ("learning," "study").

n.546 Chinese: "They would rather forsake their own life than violate the teaching of the tathāgatas."

n.547 The Sanskrit *manasikāra* and the Tibetan *yid la byed pa* can mean, according to context, "fixed attention," "concentration," "focused reflection," etc. The commentary states that the samādhi being devoid of such factors is in relation to mind and thoughts, subject and object, action and object, and so on. The negative of the term (*amanasikāra*, *yid la mi byed pa*) was later adapted into the mahāmudrā tradition.

n.548 The BHS term *raṇā* is synonymous with *kleśa*, and both are translated into Tibetan as *nyon mongs*.

n.549 In the Chinese, this line uses an unusual expression in conjunction with equality: 平等非嶮地 (*ping deng fei xian di*). 平等 (*ping deng*) is "equality," 非 (*fei*) "not," 嶮地 (*xian*) is the same as 險 and means "steep, lofty, precipitous," and 地 (*di*) is "land, level, bhūmi." The term *samādhi* does not appear.

n.550 According to the Sanskrit: *na… asti.* The commentary and various Kangyurs, including the Degé, have *yod med*. The *Pedurma* has *yong med*.

n.551 According to the Tibetan. Sanskrit and Chinese: "grasping."

n.552 According to the Tibetan. Sanskrit and Chinese: "grasping."

n.553 According to the Tibetan. Sanskrit and Chinese: "without attachment."

n.554 According to the Sanskrit *spṛśi*. Tibetan: *dran pa*, translated from a corruption of *spṛśi* to *smrti* ("mindfulness" without pride).

n.555 According to the Tibetan, Sanskrit, and Chinese: "is the noble path."

n.556 According to the Sanskrit *śantibhūmi*. The Tibetan has "level of buddhahood," perhaps translating from *buddhabhūmi*.

n.557 According to the Tibetan, Sanskrit, and Chinese: "meditation and wisdom."

n.558 According to the Sanskrit and the commentary. The Tibetan has "peace" instead of "meditation."

n.559 Some of the lines of this verse have been exchanged with lines from the subsequent verse for a clearer reading.

n.560 In the Chinese, the order of this and the preceding verse is reversed.

n.561 According to the Sanskrit and the Kangyurs that have the genitive *gi*. The Degé has the instrumental *gis*.

n.562 From the Sanskrit *dharmadhātumaya*, and as in the Chinese. The Tibetan may be translated from a manuscript that read *dharmadhātunaya*: "the way of the essence of phenomena."

n.563 According to the Tibetan *mya ngan*. The BHS has *aṅgana* ("blemish," "impurity," "evil"). The Chinese 惱 agrees with the BHS.

n.564 According to the Tibetan and Sanskrit. The Chinese has "It cannot be understood through words. This is because phenomena do not have characteristics." This is also a legitimate translation if it is assumed that in *sarvadharmāṇa lakṣaṇam* the latter word is actually *alakṣaṇam*.

n.565 According to the Sanskrit and most Kangyurs. The Degé has *dga'* ("joy").

n.566 The Chinese appears to mean, "through language only knowledge is gained."

n.567 The Degé has erroneously repeated the first two lines of the last verse at the beginning of this penultimate verse, making it into six lines.

n.568 There is a play of words here on *saṃpāra* ("the further side") and the BHS *pārami* ("perfection"). The Chinese translates as "the other side" and translates the verse as "a command to the listener."

n.569 Chinese: "Then the youth Candraprabha said these words to the Bhagavān."

n.570 According to the Tibetan *spobs*. The Sanskrit *pratibhāti* could also mean "elucidates this for me."

n.571 Chinese: "tormented by sickness, old age, and death."

n.572 According to the Tibetan *dpa' bo*, which appears to have translated from a manuscript that had *vīra* instead of the Sanskrit *vīrye*, "with diligence." Chinese: 善哉, the most common translation of Sanskrit *sādhu*, ("holy man," "saint").

n.573 According to the Sanskrit *krudhyase*. The Tibetan translates as *'khrugs*, which primarily has the meaning of "disturbed." According to the *Mahāvyuttpati*

this would be a translation of *kṣubhyase*, meaning "disturbed." Therefore this may be a translation from a scribal corruption in the Sanskrit.

n.574 According to the Sanskrit and Chinese. The Tibetan has "maintain various views."

n.575 According to the Sanskrit. The Tibetan appears to make this line the voice of devas that are accompanying the music.

n.576 According to the Sanskrit *kalaviṅka*, translated into Tibetan here as "cuckoo," even though earlier they were listed separately where *kalaviṅka* was simply transliterated. The Chinese transliterates as 迦陵頻伽. The avadavat was unknown in Tibet while the cuckoo was very familiar. However, the avadavat is a bird known in North India for its beautiful song.

n.577 The Sanskrit is literally "twice born," referring to first the egg being laid and then the hatching.

n.578 According to the Tibetan, the Gilgit manuscript, and the Chinese. The later Sanskrit manuscripts from Nepal (the Shastri and Hodgson manuscripts) have here the line about musical instruments—conches, drums, and so on—that will occur in the next verse in this version. There are two verses in the Tibetan and Gilgit version compared to one in the later Sanskrit manuscripts and the Chinese.

n.579 The Tibetan here translates *paṭaha* as *rdza rnga*, which is usually the translation for the *mṛḍaṅga* drum.

n.580 The Tibetan translation here (*rnga bo che*) does not make a very strong distinction between the *bherī* and the earlier *muraja* drum (*rdza rnga chen po*). The Chinese has simply "drums" and does not differentiate the two kinds, but also has "three-stringed lutes, lutes, and flutes."

n.581 This verse is in the Gilgit manuscript and the Tibetan. It does not appear in the later Sanskrit versions. In the Chinese this is a continuation of the previous verse without the line about the deva maidens.

n.582 In the Chinese, this verse is preceded by a verse describing how the songs and music played by the king of the kinnaras cannot compare to the Buddha's speech. This verse is not found in the Tibetan or Sanskrit.

n.583 In the Sanskrit the synonym *sura* is used.

n.584 In the Sanskrit the synonym *dānu* is used. In the Chinese both *deva* and *dānu* were translated by the same term.

n.585 According to the Sanskrit. The Tibetan translates it as *mkhar rnga* (“gong”).

n.586 According to the Sanskrit. The Tibetan has just *rnga* (“drums”).

n.587 Unidentified Indian musical instrument. It appears in two lists of instruments in the *Lalitavistarasūtra* (see *The Play in Full* 15.39 (http://read.84000.co/translation/UT22084-046-001.html#UT22084-046-001-973) and 15.67 (http://read.84000.co/translation/UT22084-046-001.html#UT22084-046-001-1001)) with a stringed instrument preceding and following it, but some recent Tibetan-English dictionaries have “cymbals.”

n.588 According to the Tibetan. The Sanskrit appears to be still describing the music: “delightful, beautiful, and divine.”

n.589 Literally, *marutas* and *apsarases*.

n.590 This verse does not appear in the Chinese.

n.591 This verse does not appear in the Chinese.

n.592 Literally, “Lord of the Gods,” another name for Indra / Śakra.

n.593 According to the Tibetan. The Sanskrit has “by the Buddha’s light rays.” The Chinese has “one light ray emitted by the Buddha.”

n.594 According to the Tibetan. Sanskrit: “unequaled.”

n.595 According to the Tibetan and close to the version in Dutt’s “manuscript A” (the Shastri manuscript). Chinese: “requests the Buddha to be compassionate.”

n.596 The Chinese has an extra verse here, requesting a prophecy, which does not appear in the Tibetan or the Sanskrit.

n.597 The Chinese has different epithets.

n.598 From the first half of the Sanskrit compound *ratha-pattiya*; the meaning of the second half is obscure, as is the Tibetan translation: *rta rkang thang*. The commentary glosses it as *shing rta mchog* (“perfect chariots”).

n.599 According to the Tibetan. “Pearls” does not appear in the Sanskrit, but instead, “male and female slaves” (*dāsadāsi*). The Chinese has “male and female slaves, jewels, pearls, gold, cows, and sheep.”

n.600 The commentary states that these lotuses appear as seats for the bodhisattvas.

n.601 Chinese: “innumerable.”

n.602 According to the Sanskrit. The Tibetan has *rnga* (“drums”) and the Chinese also just has “drums.”

n.603 According to the Tibetan *mkhar rnga*. Sanskrit: *tunava* (“flutes”). Chinese: 鐃, similar to “cymbals.”

n.604 From the Sanskrit *krauñca*. Tibetan: *khrung khrung*. According to the *Mahāvyutpatti*, the Tibetan for *krauñca* is *krung krung*. See Julia Leslie, *A Bird Bereaved: The identity and significance of Vālmīki's krauñca*, for the identification of this bird. Present Sanskrit dictionaries state it is a curlew. However, it is specifically the Sarus crane, which in Sanskrit is also called the *sārasa krauñca*, which can also be confusing because *sārasa*, as in this sūtra, is the word for “swan.”

n.605 Chinese: 拘翅 (*jue chi*), 頻迦 (*pin jia*), 鶖鶴 (*er he*). The first two are from the pronunciation of the Sanskrit, and the third is a Chinese name, referring to one kind of crane.

n.606 According to the Tibetan. Sanskrit: “tender ones.” Chinese: “tamed and gentle ones.”

n.607 According to the Sanskrit. The Tibetan could have been interpreted as “speak to Mañjughoṣa,” except for the adverbial particle *su*. Chinese: 和潤語, “harmonious and gentle speech.”

n.608 Literally in Sanskrit, “sound of the clouds.” Chinese: “thunder” 雷霆.

n.609 Although translated earlier in the text as *bzhad* (in accord with the *Mahāvyutpatti*), the Tibetan here simply transliterated *sārasa* (*sa ra sa*).

n.610 According to the Tibetan. Vaidya Sanskrit: “You are sublime because of the results of good actions.”

n.611 From the Sanskrit *jīvaṃjīva* (Tibetan: *shang shang te'u*). According to the Mahesh Sharma (141), *jīvjīva* is a pheasant, and *jīvaṃjīva* (as in Monier-Williams) is the chukar partridge (*Alectoris chukar*, also known as the Greek partridge). In later times, in China and Tibet this became a legendary half-human bird, or a two-headed bird. The Chinese transliterates: 命命鳥.

n.612 This verse does not appear in the Chinese.

n.613 The Chinese has 47 consecutive verses: the first 16 verses are in chapter 15 of the Tibetan-Sanskrit version and the remaining 31 verses are in chapter 16.

n.614 According to the Sanskrit, and the Degé, Lithang, Narthang, and Lhasa Kangyurs: *dpang*. The *Pedurma* has *dbang* (“power”).

n.615 This verse does not appear in the Chinese.

n.616 According to the Sanskrit *aviruddha*, and the Chinese 不為他壞不違他.

n.617 Sanskrit: *ogha*. A term also found in the Pali tradition, it refers to ignorance, desire, and so on. Translated in the Chinese as its implied meaning.

n.618 Sanskrit: *grantha*. A term also found in the Pali tradition (*gantha*), it refers to the knots that bind one to existence. Chinese: “knots.”

n.619 According to the Sanskrit *tṛṣṇa*. The Tibetan has *srid pa* (“existence”) in error for *sred pa*.

n.620 The prose section that begins this chapter does not appear in the Chinese.

n.621 According to the Sanskrit, the Tibetan *klag*, and the Chinese. Degé: *lhogs*.

n.622 According to the commentary (*'dod pa can*) and the Sanskrit *lubdha*, which can also mean “confused,” hence the Tibetan translation *brkam* (“scattered”).

n.623 Chinese: 放逸 (“careless”), 毀禁 (“do not follow precepts”), and 多慳吝 (“covetous”).

n.624 According to the commentary, the Sanskrit, and the Chinese. The Tibetan has “attached to towns.”

n.625 Chinese: “slander.”

n.626 A euphemism for sexual activity. The Chinese is less specific in its descriptions.

n.627 According to the Sanskrit *parakumārī* and the Tibetan *gzhan gyi bu mo* (“the girls of others”). Chinese: 童女 “girls” or “virgins.”

n.628 Sanskrit: “path of the mendicant.”

n.629 In the Chinese this verse is preceded by “one describing deviations from the path of the mendicant.”

n.630 According to *dhenu* in the Sanskrit and *gzho* in the *Mahāvyutpatti*. The Tibetan Kangyurs have *gzhon* and *bzhon* in error for *gzho* or *bzho*.

n.631 According to the Tibetan. In the Sanskrit and Chinese it could mean “among a hundred thousand.”

n.632 According to the Tibetan. The Sanskrit has, “They become intoxicated.”

n.633 Chinese: 若得虛名自欣慶 (*ruo de xu ming zi xin qing*), “if they gain false reputation and become overjoyed.”

n.634 This verse does not appear in the Chinese.

n.635 This verse does not appear in the Chinese.

n.636 According to the Tibetan, Chinese, and the Shastri and Hodgson manuscripts. The Dutt and Vaidya have *vihāru*, “play with each other.”

n.637 This entire opening section about Maitreya and his miraculous activities does not appear in the Gilgit manuscript and therefore not in the Vaidya either. The Tibetan follows the version in the Hodgson manuscript.

n.638 According to the Sanskrit, where *tathāgata* is clearly in the vocative and the verb “to go” is in the first-person singular.

n.639 According to the Tibetan. Sanskrit: “Lamp of the three worlds.”

n.640 There is a play on words here as “conquered the māras” is *jitamārā*, and Maitreya’s alternative name is “Ajita.”

n.641 The first part of this chapter up to this point does not appear in the Gilgit or the Chinese.

n.642 This sentence does not appear in the Gilgit or the Chinese.

n.643 “Through the gateway of peace” does not appear in the Gilgit or the Chinese.

n.644 “Kneeling on his right knee, with palms placed together, bowed toward the Bhagavān” does not appear in Gilgit or the Chinese.

n.645 The Chinese gives the full name of the samādhi.

n.646 The Chinese gives the full name of the samādhi.

n.647 The Sanskrit has an additional quality at this point: “wish to leave them.”

n.648 The Sanskrit has an additional quality at this point: “have no endurance for them.”

n.649 Chinese: 深怖三界起驚畏心 (*shen bu san jie qi jing wei xin*), “they are deeply terrified of the three realms and develop a fearful mind”; 厭離三界起不染心 (*yan li san jie qi bu ran xin*), “they are determined to leave the three realms and

develop the aspiration to be free from defilements"; 不著三界起逼惱心 (*bu zhuo san jie qi bi nao xin*), "they are not attached to the three realms and develop the aspiration to overcome suffering."

n.650 The Chinese omits part of these two sentences, apparently in error, resulting in: "If they accomplish this, they will attain this samādhi" and gives the full name of the samādhi.

n.651 According to the Tibetan and Sanskrit. Chinese: "are widely learned."

n.652 According to the Tibetan. In the Sanskrit and Chinese this is phrased as a question.

n.653 According to the Tibetan. The Sanskrit has "proved," "tried." The Chinese has "trained in."

n.654 According to the Sanskrit (Hodgson and Shastri manuscripts). Absent in the Tibetan.

n.655 According to the Tibetan and all Sanskrit. This paragraph does not appear in the Chinese.

n.656 According to the Sanskrit and Tibetan. The Chinese has one *yi* 一憶 (*yi yi*), which can mean 100,000, one million, or ten million in various Buddhist scriptures.

n.657 According to the Sanskrit and most Kangyurs. The Degé has *mi* in error for *me*.

n.658 According to the Tibetan *bye ba*. The Sanskrit has *ṣaḍvarṣakoṭyaḥ*: "sixty times ten million," i.e., six hundred million.

n.659 According to the Tibetan *nyin zhag*. The Sanskrit has *rātrimdivā* ("day and night").

n.660 According to the Tibetan. The Sanskrit has "thirty thousand years."

n.661 The Chinese lists twelve buddhas in twelve verses up to this point.

n.662 According to the Tibetan. The Nepalese manuscripts appear to divide this into two names, and the Gilgit certainly does: *brahmā ca devas tathā*.

n.663 According to the Tibetan. Sanskrit: Svarabrahmadatta.

n.664 According to the Sanskrit. The Tibetan has Brahmaghoṣa (*tshangs pa'i dbyangs*).

n.665 According to the Tibetan. The Sanskrit appears to be two names.

n.666 Much of this verse repeats the names from the preceding verse, and there may have been a corruption. It is possible that they were meant to be variations of the same compounds but with a group beginning with Dānta, followed by a group beginning with Śānta. This would give: "Dāntottara, Dānta, Sudāntacitta, / Sudānta, Dāntendriya, Dāntamānasa, / Dāntottara, Dāntaśirin, Pradānta, / Dāntīyapāraṃgata and Dāntaśūra, [23] Śantottara, Śānta, Suśāntacitta, / Suśānta, Śāntendriya, Śāntamānasa, / Śāntottara, Śāntaśriyajvalanta, / Śāntapraśānteśvara, Śāntiśūra. [24]"

n.667 According to the Sanskrit. The Tibetan here translates *parivarta* as *le'u* ("chapter") and omits *nirhāra*. This paragraph is absent in the Chinese.

n.668 According to the Sanskrit *viśārada*. Tibetan: "very great fame" (*grags pa shin tu che*). Absent from the Chinese.

n.669 The last line of this verse is in the next verse in the Chinese version.

n.670 According to the Tibetan and Chinese. Sanskrit: "forsaken the world in all their words."

n.671 According to the Sanskrit. The Tibetan has, literally, "He renounced the earth for accomplishing food," which differs from all Sanskrit versions. In the Tibetan rendering, *nirhāra* is translated as *sgrub pa* ("accomplish"), though its other meanings are "to extract, remove, take, acquire, accumulate, or store," which seems more appropriate here for food; and *sthapetva* ("established in") as *bor ba* ("renounce"). The Chinese has "remained in peace and practiced great diligence."

n.672 According to the BHS *vasthitu*. The Tibetan apparently translates as "being upright, standing" (*'greng*).

n.673 Literally, "elephant-king."

n.674 The order of this and the previous verse is reversed in the Chinese.

n.675 According to the Sanskrit *śānti*. The Tibetan has *bzhi* ("four") in error for *zhi* ("peace").

n.676 The Chinese has an additional line: 於諸白法常無厭 (*yu zhu bai fa chang wu yan*), "never tired of engaging in virtuous actions [white dharmas]."

n.677 The Tibetan *'chad* could mean "to teach" or "to explain," as well as "to cut through, destroy." The latter meaning is supported by the Sanskrit *uccheda*

and the Chinese 斷 (*duan*).

n.678 Chinese: "termination of the speech (or views) of ordinary people."

n.679 The Chinese has an additional verse at this point concerning not violating precepts and not having attachment to families.

n.680 According to the BHS *niḥsṛti*. The Tibetan translates as *'byung ba*.

n.681 This verse does not appear in the Chinese.

n.682 According to the Sanskrit *sadā*. The Tibetan and Chinese use synonyms for the first and second line: the Tibetan has *rtag tu* and *khor mo*; Chinese: 常 (*chang*) and 恆 (*heng*). The third line also uses *sadā* but with a negative in Tibetan. The Chinese is a simple negative without the meaning "never."

n.683 According to the BHS *gatiṃgata*.

n.684 According to the Sanskrit *anartha*, translated into Tibetan as *gnod pa* ("harm"), interpreting it to mean "non-beneficial." The Chinese also translates as "non-beneficial." Its other meaning has been translated here, as it appears to be more appropriate to the context.

n.685 According to the Sanskrit. The Tibetan lists three separate elements.

n.686 According to the Tibetan and Chinese. The Sanskrit appears to have no negative: "there is mingling with…"

n.687 The online Vaidya has *vajane* in error for *varjane*.

n.688 *Darśī* is translated into Tibetan as "seen." The Chinese translation focuses on how the certainty is arrived at: 心境相稱詞決定 (*xin jing xiang chen ci jue ding*).

n.689 This verse is absent in the Gilgit and Hodgson, but present in the Tibetan and Shastri.

n.690 According to the Sanskrit *śīla*. The Tibetan has only *tshul* instead of *tshul khrims*.

n.691 According to the Sanskrit and Tibetan. The Chinese lists all four qualities as doorways that are entered.

n.692 According to the Sanskrit. The Tibetan makes the second and third lines into a single sentence.

n.693 The Chinese here translates *yoga* as "method."

n.694 Sanskrit: *ayuktayogin*. Translated into Tibetan as *mi rigs brtson pa*.

n.695 The online Vaidya has *abhūbhi* in error for *abhūmi*.

n.696 In Chinese the order of the first two lines is reversed, and it begins, "the level of buddhahood is vast but not the level of the two [other] yānas."

n.697 According to the Sanskrit *anubuddha* and the Chinese. The Tibetan translates as *rjes su 'brang* ("followed") instead of the expected *khong du chud pa*, or the like.

n.698 According to the Tibetan *grags pa chen po*, which appears to have translated *mahāyaśānām*, although all Sanskrit versions have *mahāśayānām* ("those with great aspiration"). The Chinese translates as "those of the Mahāyāna."

n.699 The Tibetan adds "mantra" to make it *vidyāmantra*. The Chinese uses the unusual term 作明術 (*zuo ming shu*), literally meaning "techniques of clarifying," which can be understood as "knowledge."

n.700 The Chinese has an additional verse before this one. It refers to emptiness and cessation.

n.701 According to BHS *niraṅga*. Chinese: "free of kleśas."

n.702 Chinese: "can quickly attain wisdom."

n.703 According to the Sanskrit. Tibetan: "seeks bliss."

n.704 According to all Sanskrit versions and the Chinese. The Tibetan has "ninety-nine," which appears to be an early scribal corruption in the Tibetan transmission.

n.705 In the Chinese this verse is preceded by an additional verse not found in the Sanskrit or Tibetan.

n.706 According to the Sanskrit. The Tibetan has "In which there are no extremes or desire," where *anantasaṅga* was taken as being negated and *saṅga* as having a negative meaning. The Chinese has "So that they can see many buddhas after their lives have ended."

n.707 At the beginning of this chapter he is the first in the list of past buddhas related by Śākyamuni, though the Tibetan and Chinese translations of the name differ from previous translations of the name.

n.708 According to the Sanskrit *prasannacitta*. The Tibetan only translates *citta* ("mind").

n.709 Chinese: “in the past” instead of “numerous eons.”

n.710 According to the Tibetan. Sanskrit: “numerous acts of generosity.”

n.711 Chinese: “If I were to describe them it would take a long time.”

n.712 Chinese: “go with you.”

n.713 The Sanskrit has, in contrast to the earlier spelling, Śīrībala.

n.714 Buddha Śākyamuni’s mother.

n.715 This verse is not in the Gilgit or Chinese, but is in the Tibetan and the Shastri and Hodgson manuscripts, and is mentioned in the commentary.

n.716 Buddha Śākyamuni’s father.

n.717 This verse is not in the Gilgit or Chinese, but is in the Tibetan and the Shastri and Hodgson manuscripts, and is referred to in the commentary.

n.718 According to the Tibetan, and the Shastri and Hodgson manuscripts.

n.719 Chinese: End of fascicle 4.

n.720 According to the Tibetan.

n.721 Chinese: “mendicancy and perfect conduct.”

n.722 According to the Sanskrit. Tibetan: “Those who have qualities of conduct and who have few requisites.” Chinese: “Numerous qualities of meditation and peace.”

n.723 According to the Tibetan, Chinese, and the Dutt edition of the Sanskrit: literally, “destroyed.” The Vaidya edition has *loke*, “in the world,” in error for *lope*, “destroyed, ruined.”

n.724 According to the Sanskrit. The Tibetan repeats “beings.”

n.725 This verse does not appear in the Chinese, though a variation of it appears four verses later.

n.726 According to the Tibetan. Sanskrit: “Buddha.” Chinese: “Lord of Munis.”

n.727 A verse in the Sanskrit and Chinese, which is a variation of a preceding verse, is absent in the Tibetan: “After eight hundred million eons / They will all, within the same eon, / Become guides of the world, / Compassionate and wishing to benefit.” The earlier version is absent in the Chinese.

n.728 According to the Tibetan and Sanskrit. Chinese: "seventy."

n.729 According to the Tibetan and Sanskrit. Chinese: "and are moved to tears and weep."

n.730 From the Sanskrit *satkṛta*. Tibetan: *mchod pa*. Chinese: "offering."

n.731 According to the BHS *ārocayāmi*.

n.732 According to the Sanskrit *sparśita* ("reached"). The Tibetan has *thob* corrupted to *thos* ("heard").

n.733 The passage from this point on until "the gandharva Pañcaśikha" (19.9) is present in the Tibetan, Shastri, and Hodgson; it is briefly referenced in the commentary, but it is absent in the Gilgit.

n.734 According to the Sanskrit *padāni*. The Tibetan *tshig* could mean "words."

n.735 These preceding three paragraphs are absent in the Chinese.

n.736 The Sanskrit has them making the sounds *ha ha* and *kilikilā*. The Tibetan translates as "a la la."

n.737 According to the Sanskrit. The Tibetan translates as "a la la."

n.738 Literally, "son of a gandharva."

n.739 According to the Sanskrit *ahaṃ*. The Tibetan has *bdag cag* ("we").

n.740 The Sanskrit *pañcamātra*, "fivefold" music, was not translated into Tibetan. It presumably refers, as in the *White Lotus of Compassion Sūtra*, to the five tempos (Sanskrit: *pañcāṅgika*; Tibetan: *yan lag lnga dang ldan pa*), referring to the number of strokes per beat. This is a characteristic of South Indian music, particularly that of Karnataka.

n.741 According to the Sanskrit. Tibetan: "five hundred holders of musical instruments."

n.742 According to the Sanskrit *saṃyukta*. Tibetan: *dang ldan pa* ("possessing").

n.743 This paragraph does not appear in the Chinese.

n.744 According to the BHS *upīḍa* for *utpīḍa*, and the Chinese 逼窄. Tibetan: *gnod par byed pa* ("causing harm").

n.745 According to the Tibetan and Sanskrit. Chinese: "sixteen."

n.746 According to the Sanskrit *ramaṇīyāḥ*. The Tibetan *dbyangs dga' ba* may be a scribal corruption. Absent in the Chinese.

n.747 Literally, *maruta*, here used as a synonym for *deva*. Both the Tibetan and Chinese translate *deva* and *maruta* by the same term.

n.748 The Sanskrit here changes to the singular. The plural has been kept for consistency.

n.749 The Sanskrit has "tathāgatas."

n.750 According to the Sanskrit *kāmān* and the Chinese. The Tibetan has a scribal corruption of *'dod* to *gdod*.

n.751 According to the BHS *mata jñātaṃ*. The Tibetan has *rig dang bye brag phyed* ("known and discriminated"). Chinese: 憶念, literally, "remembered"; can mean "have known."

n.752 According to the Sanskrit. Translated into Tibetan as *bdud* ("Māra"), which here has the same meaning. Chinese: 魔, a simple term that refers to both Māra and Namuci.

n.753 In accordance with the Tibetan and the Hodgson and Shastri manuscripts. "The sound of the lute" is absent in the Gilgit manuscript and the Chinese.

n.754 The prose introduction for this chapter is more concise in the Chinese.

n.755 According to the BHS. Tibetan: "It is taught to all foolish (childlike) beings."

n.756 According to the Sanskrit *paitṛkadhana*. The Tibetan translates as "the wealth of the other shore" or "transcendent wealth," *pha rol nor*, presumably from a corruption in a Sanskrit manuscript.

n.757 According to the BHS and the commentary, where this is singular. The Kangyur version translates it as plural in this and the next verse. The commentary adds that Buddha Śākyamuni is stating that this is his previous life.

n.758 This verse is in the Tibetan, and the Shastri and Hodgson manuscripts, but not in the Gilgit manuscript.

n.759 According to the Tibetan, in which the verb here is *gdon mi za bar bya'o*. The Sanskrit of the Hodgson and Shastri manuscripts has "…should depend upon the duties and qualities of the training that is the root of all merit" (*śikṣāguṇadharmaniśrita)*. They also have at this point "…should have pure

conduct through depending on roots of merit…" and so on. The Gilgit manuscript chapter is composed only of the verses.

n.760 According to the BHS *nirhāra*. The Tibetan translates as *mos pa* ("aspire"), which does not appear to fit the context.

n.761 The prose introduction to this chapter is absent in the Gilgit manuscript and the Chinese.

n.762 According to the Tibetan and Chinese. The Sanskrit has *jambusāhvaye* ("called Jambu").

n.763 According to the commentary they were sons of merchants. Chinese: 二不放逸長者子 (*er bu fang yi zhang zhe zi*) "two sons of elders."

n.764 *Kṣatriya* is absent in the Chinese.

n.765 According to the Sanskrit and the Yongle Kangyur. The other editions have *lam* in error for *las*.

n.766 Tibetan *rgyal po'i glang po,* translating the Sanskrit *rājakuñjara* (literally, "king-elephant"), which has the meaning "preeminent king." It is classified in Sanskrit as a metaphor, i.e., "a king who is an elephant," meaning "an elephant among kings," in contrast to the simile "a king who is like an elephant." The Chinese translates this epithet either as simply "king" or "great king."

n.767 The Sanskrit and Tibetan omit the number "ten million" so that it becomes six trillion, but this is evidently a brief way of referring to the entire sixty quintillion in the army, as later that number is said to have all developed the aspiration to enlightenment. Chinese: six *yi*, which can mean "sixty thousand," "six million," or "sixty million."

n.768 This verse does not appear in the Chinese.

n.769 According to the Tibetan and Sanskrit. Chinese: "protector."

n.770 According to the Tibetan and Sanskrit. Chinese: "great king."

n.771 According to the Sanskrit *ghātaya* and the Chinese. Tibetan: *spong* ("abandon").

n.772 Chinese: "The king should remain with friends who act according to the Dharma."

n.773 According to the Sanskrit and Tibetan. Chinese: “This deva speaks the truth to the king; please do not abandon the Buddhadharma.”

n.774 The commentary states that this refers to the bhikṣus. The Chinese translates as “was stationed at the border to safeguard the nation.”

n.775 The Dutt and therefore the Vaidya divide the verses into fewer numbers with six lines each.

n.776 The Chinese adds: “and would not let you live.”

n.777 In the Chinese this verse is preceded by an additional verse. The Gilgit manuscript repeats the earlier verse that begins, “You must kill those two dharmabhāṇakas.”

n.778 According to the commentary, “the king” in this and the succeeding three verses is not the king himself but “the king’s brother.” This is further established by the supplementary verses that were not present in the Gilgit manuscript. The Chinese translates as “the king’s brother.” The Sanskrit and Tibetan have just “king” or “elephant king,” which is confusing.

n.779 In the Chinese the last line states that one should avoid bad friends. The following verses are absent in the Chinese.

n.780 This is the final verse in the Gilgit manuscript. The Hodgson and Shastri manuscripts and the Tibetan have three additional verses.

n.781 According to the Tibetan. Sanskrit: “Those dharmabhāṇakas.”

n.782 According to the Tibetan *rgyal po*. This verse is absent in the Gilgit. The Hodgson and Shastri have *maitreyurāhu*. The Tibetan may have been translating from a manuscript that read *maitreyurāju*.

n.783 The Chinese adds: “Therefore, bodhisattvas should know about the dharmakāya and the rūpakāya.” The rest of this chapter does not appear in the Chinese.

n.784 In the Sanskrit manuscripts and in the commentary, chapter 22 continues and includes the chapter numbered 23 in the Tibetan.

n.785 This paragraph does not appear in the Chinese.

n.786 The Chinese adds “born from immeasurable merit.”

n.787 According to the Tibetan, Chinese, and Hodgson manuscript, *budhyā ekarthani*. The Gilgit and Shastri have *budhyānekarthani* (“many meanings”

instead of "one meaning").

n.788 Chinese: "this is because all phenomena arise from causes."

n.789 Chinese: "It is devoid of all features because it is profound."

n.790 Chinese: "It is immeasurable because it has no limits."

n.791 Chinese: "It is without attributes because it has no nature of its own."

n.792 Chinese: "It is without attributes because it is devoid of attributes."

n.793 Chinese: "It is unwavering because it abides in tranquility." This is followed by a few additional descriptions: "It is nondual because it has only one aspect. It is unchanging because it is free from conceptualization. It is indescribable because it transcends words / languages." After these, there are a few extra and missing verses here and there, compared to the Tibetan and Sanskrit. For example, an extra verse is: "Phenomena have no base because they transcend all views."

n.794 This sentence does not appear in the Chinese.

n.795 The Gilgit manuscript follows this with "It cannot be shown," which is absent in the later manuscripts and the Tibetan.

n.796 Sanskrit: *aniketa*. The Tibetan translates as *gnas med pa*. Earlier in the list *apratiṣṭhita* ("no location") was translated as *mi gnas pa*. Not present in the Chinese.

n.797 According to the Sanskrit and the commentary. The Tibetan here interprets this as "has the quintessence that transcends the scope of words …"

n.798 According to the Tibetan and the BHS: *doṣapatha* in Classical Sanskrit would mean "the path of wickedness." The Chinese puts "transcendence of desire, anger, and ignorance and their respective causes" together in one phrase, and follows it with "because all phenomena are empty in essence."

n.799 Chinese: "It is unborn because it has ended all births." At this point the Gilgit manuscript also has "It is undefiled as it transcends the ripening [of karma]. It is permanent…" This is all absent in the later manuscripts and the Tibetan. See also the following note.

n.800 According to the Gilgit Sanskrit *nityo vyāhāreṇa vyavahāraś ca śūnyaḥ*. The words *vyavahāraś ca śūnyaḥ* are omitted from the later Sanskrit manuscripts, whereas the commentary was evidently based on a text that omitted only *ca śūnya*, but retained *nityo vyāhāreṇa* (" 'permanent' in terms of words"). The

Tibetan appears to be based on a manuscript that also omitted *nityo* so that the resulting *vyāhareṇa vyavahāra* was translated as meaning "through language there is terminology." The commentary, because of the absence of *ca śūnya*, explains "terminology" as referring to *nirvāṇa*. The corresponding Chinese phrase seems to be 以無常但言説故 (*yi wu chang dan yan shuo gu*), which could be understood as "It is impermanent because it is [permanent] only in terms of words or speech."

n.801 According to the commentary no differentiation is taken as a cause for nirvāṇa, which is just a term used in the world, and there is no difference between the nirvāna of buddhas, pratyekabuddhas, and śrāvakas.

n.802 Literally, *nirvṛta*, the past passive participle "extinguished." According to the commentary this means that it is indescribable through words.

n.803 According to the commentary: "The words that are like an echo pacify the concepts of the subject that is talked about, and therefore there is peace."

n.804 According to the commentary: "Designations are merely concepts, and therefore mere designations can act as terminology for anything."

n.805 According to the commentary the correct speech uses synonyms, such as "truth," "true nature," and "the ultimate," which are used to teach the ultimate truth.

n.806 According to the Sanskrit and the commentary. The Tibetan in the Kangyur translates as "there is calmness because of the absence of anguish" because they are corollaries. The same words could mean "There is coolness, the absence of fever." The commentary states: "*anguish* or *fever* means the *kleśas*." The Chinese has 以清涼離惱熱故 (*yi qing liang li nao re gu*), in which 清涼 (*qing liang*) literally means "coolness" but can be understood as "calmness." 惱熱 (*nao re*) literally means "the fever of agitated mind," but can also mean "anguish" and "kleśas."

n.807 From the Sanskrit *animitta*, translated into Tibetan as *gnas med pa*, here meaning "baseless," or "groundless," even though *gnas med pa* had just been used to translate *aniketa*.

n.808 The Sanskrit has *anindita*, and the commentary has *smad du med pa* ("cannot be denigrated" or "irreproachable").

n.809 The commentary states that this is because its qualities are endless. The Tibetan translates "description" literally as "teaching its color," which is not

quite appropriate in this context. In the Chinese this is followed by: “There is no end to the description of its merit.”

n.810 Chinese: “If someone wishes to see the Lord of the World and know his body.”

n.811 The commentary states that this is because the nature of the samādhi and the Buddha’s body are the same.

n.812 According to the Sanskrit. The Tibetan has added “hundred,” presumably for metrical reasons.

n.813 Chinese: “His body.”

n.814 According to the commentary, these three bad perceptions are those arising from aversion, attachment, and ignorance.

n.815 According to the commentary, but not the Sanskrit manuscripts, chapter 22 ends here.

n.816 According to the Sanskrit *acintya* and most Kangyurs. The Degé has *bstan* (resulting in “unteachable,” or “unshowable”) instead of *bsam*.

n.817 This paragraph is more concise in the Chinese.

n.818 The Dutt divides up the verses unevenly.

n.819 According to the Sanskrit *naikakāle prajānitum*. The Tibetan may have been translated from a corrupt manuscript and has *du ma dag ni shes mi sla* (“the numerous that are not easy to know.”) Chinese: “I can look at all beings, whose number is greater than that of these particles, and know their aspirations and motivations all at the same time.” 我觀一切生, 多於彼塵數, 發心及起信, 於一時悉知 (*wo guan yi qie zhong sheng, duo yu bi chen shu, fa xin ji qi xin, yu yi shi xi zhi*).

n.820 According to the Tibetan, Chinese, Gilgit, and Shastri manuscripts (*naiva*). The Hodgson has only *caiva*, without any negation.

n.821 According to the Sanskrit *niittakarmanā*, which is in the instrumental, but the Tibetan has *dang* (“and”) instead of *kyis* (“through”).

n.822 Sanskrit: *varṇa*. Translated into Tibetan as *kha mdog* (“color”).

n.823 According to the Tibetan, presumably translating from *tatrākalpitam*. There appears to be no negation in the Sanskrit *tatra kalpitam*.

n.824 End of the fascicle 5 and beginning of fascicle 6 in the Song, Yuan, Min, Gong, and Sheng editions, but in the Taisho edition fascicle 5 continues. 卷第五終【宋】【元】【明】【宮】【聖】本.

n.825 According to the Sanskrit *varṇavyāhāra* and the *Mahāvyutpatti*'s translation of *varṇa* and *vyāhāra* as *brjod pa*. The Tibetan in both the sūtra and the commentary is *bsngags brjod pa* ("expression of praise"), which does not fit the context here, and may be a scribal corruption of *ngag brjod pa*.

n.826 The text has just "inconceivable," which is used numerous times in this chapter, but with the meaning of an inconceivable number, rather than one of the inconceivability of the words expressed.

n.827 This first part of the chapter up to this point does not appear in the Chinese.

n.828 From this point on, the Gilgit lists the names of the sets of four with the nature of the four merely implied because of the repetition. The Tibetan, Hodgson, and Shastri have the same variation in the list, and the contents of each set of four are given in full.

n.829 From the Sanskrit *udbhāva*. The Tibetan translates this freely as *sgrol ba* ("liberation"). The Chinese translates as 度 (*du*), which means "reach the other shore." This is the same word that translates *paramitas*.

n.830 This is followed in the Sanskrit by a list of *vyavāhāra* ("practices"), absent in the Tibetan and Chinese.

n.831 According to the Tibetan and the commentary. Not present in the Sanskrit.

n.832 According to the Tibetan and the commentary. Not present in the Sanskrit.

n.833 According to the Tibetan and the commentary. Not present in the Sanskrit.

n.834 According to the Tibetan *spyad pa*. Not present in the Sanskrit manuscripts or the commentary.

n.835 Here both "countless" and "inconceivable" are translating the same word: *acintya*; *bsam gyis mi khyab pa*. However, the first appears from context to mean "an inconceivable number."

n.836 According to the commentary these words prove that there is no center and no edge, no past and no future.

n.837 According to the Tibetan *rgyu ba med pa* and the commentary. The commentary explains that this means that there is no coming or going by

anyone. The Hodgson and Shastri have *pracārapadāni* (“conduct”) at this point.

n.838 Tibetan: *gzhal du med pa*, which in the *Mahāvyutpatti* corresponds with *atulya*. Gilgit: *[a]tulyapatha*. The Chinese translates from *atulya* (不可稱, *bu ke cheng*). Hodgson and Shastri: *aparyantapāda* (“unlimited words”). The commentary states that the words describe qualities that are unequaled or incomparable because there are no phenomena like them.

n.839 According to the commentary, this means that these words are the cause for the listening, contemplation, and meditation that give rise to wisdom.

n.840 According to the BHS *chanda*. The commentary states that this means “teaching definitions through various languages so as to bring delight to beings.”

n.841 According to the Sanskrit and BHS *prajñapana*.

n.842 According to the Sanskrit *prakāśana*.

n.843 According to the Sanskrit *prasthānapa*.

n.844 According to the BHS *uttānīkaraṇa*. The Tibetan has *gsal bar byed pa* (“make clear”).

n.845 According to the BHS *anela*. The commentary has *tshig mi 'dres pa* (“unmixed”). Tibetan: *tshig mi 'dor* (“casting out”).

n.846 According to the Tibetan. Absent in the Sanskrit and commentary.

n.847 According to the Tibetan. Absent in the Sanskrit and commentary.

n.848 The Chinese has an additional verse that precedes this one.

n.849 According to the BHS *jānamī* and the Chinese 我知 (*wo zhi*). The Tibetan has *bshad pa* (“teach”), which may be a scribal corruption of *shes* through copying from dictation.

n.850 According to the Sanskrit *guṇāḥ* and the Chinese 功德 (*gong de*). The Tibetan has *bsngags* (“praise”).

n.851 Sanskrit: “highest of engagements with discernment.”

n.852 From “They do not seek enlightenment as other than consciousness” to this point does not appear in the Chinese.

n.853 According to the Tibetan, presumably translating from a text that read *śabdena saṃprakāśitam*, and the commentary. The Sanskrit has *śabdenāsaṃprakāśitam* ("is not taught through words").

n.854 Dutt's edition accidentally numbers this verse as 9, so that all subsequent verses are misnumbered.

n.855 According to the Sanskrit *niḥsṛta* and the Chinese. The Tibetan has *mi brten par* ("without being based on"), perhaps from a text that had *śrita* instead of *sṛta*.

n.856 These apparently extra lines in this verse appear in both the Sanskrit and the Tibetan.

n.857 According to the Tibetan. All the Sanskrit manuscripts have "Cannot be defeated / By many ten millions of māras." The Chinese has "will not be disturbed by millions of māras."

n.858 In the Chinese the order of this and the preceding verse is reversed.

n.859 According to one meaning of the Sanskrit *pranaṣṭa*, and the Chinese. Translated into Tibetan in this verse as *brlag* (destroyed) and in the next verse as *shin tu 'khyams* ("wandering far").

n.860 According to the Sanskrit *bhave cābhāvasaṃjinaḥ*, the Chinese, and the commentary, which explains that this means "not believing in the existence of nirvāṇa and the ultimate nature." The Tibetan basically repeats the first line.

n.861 According to the Tibetan interpretation of the Sanskrit compound *jñātralabha*. However, these terms appear uncompounded in other texts, meaning "acquisition and reputation." The Chinese has "close relations (families) 親 (*qin*) (presumably from a manuscript that had *jñatri*), wealth / possessions 財 (*cai*), and profits 利 (*li*)."

n.862 According to the Tibetan. The Sanskrit *pranaṣṭa* literally means "destroyed" or "lost." The Chinese has "lost" (有失, *you shi*).

n.863 According to the Tibetan. The Sanskrit, including the Gilgit, has "will think of their sons and daughters as being their wives."

n.864 The Chinese specifies the five lay precepts.

n.865 According to the Sanskrit *avadata*. The *Degé has skya bo* ("white"). The Yongle, Peking, Narthang, and Lhasa Kangyurs have *skye bo*.

n.866 A conical or bowl kettle drum, also called a *nagada*. The upper surface is beaten with sticks. Often played in pairs, one larger than the other.

n.867 A kettle drum played with the hands. Held horizontally, it is wider in the middle with the skin at both ends. One drumhead is smaller than the other. It is a South Indian drum; it maintains the rhythm in Karnataka music.

n.868 According to the Tibetan. Sanskrit: "They will perceive the enlightenment of buddhahood / Through being incited by false words."

n.869 According to the Tibetan. Sanskrit: "Will prattle on about the wisdom of buddhahood."

n.870 The Chinese of this verse is different: "I have never heard of or seen those with that kind of conduct, who are ignorant and dwell in bad ways, attaining the wisdom of buddhahood."

n.871 The Chinese of this verse is different: "If I were to talk for an eon / About the various faults of those / Who claim to be bodhisattvas, / I could mention only a fraction. 我若一劫中, 說彼諸過失, 自謂菩薩者, 但能說小分 (*ruo wo yi jie zhong, shuo bi zhu guo shi, zi wei pu sa zhe, dan neng shuo xiao fen*).

n.872 According to the Sanskrit *saṃstava*, the Lithang, Narthang, and Cone Kangyurs, and the Chinese. The Degé has *ston* ("teach") instead of *sten*.

n.873 Literally, "guides." Chinese: "buddhas."

n.874 According to the Sanskrit *vaipulya* and the Chinese 我學習不廣 (*wo xue xi bu guang*). The Tibetan *mtshungs med* appears to have translated from a corruption to *atulya* ("unequaled"). The Hodgson manuscript has a corruption to *puṇya* ("merit").

n.875 Chinese: "the merit of correct conduct."

n.876 The Chinese has an additional verse following this one.

n.877 According to the Tibetan. Sanskrit and Chinese: "the bliss of meditation."

n.878 According to the Tibetan, Chinese, Shastri (*vidhāraṇīmukham*), and Hodgson (*dhāraṇīye mukham*). The Gilgit manuscript, however, has *evaṃ hi dhārayet sukham* ("and thus you should possess happiness").

n.879 According to the Tibetan. Sanskrit and Chinese: "the wisdom of enlightenment."

n.880 This verse does not appear in the Chinese.

n.881 Literally, “the Teacher.” Chinese: 汝今得值佛, 發於菩提心 (*ru jin de zhi fo, fa yu pu ti xin*), “Now that you have met the Buddha, you should arouse bodhicitta.”

n.882 Beginning of fascicle 6 of the Taisho ed., and fascicle 7 of the Song, Yuan, Ming, Gong, and Sheng eds.

n.883 There are two verses in the Gilgit manuscript, numbered 4 and 5, that are also present in the Chinese, but do not appear in the later Sanskrit manuscripts, are not mentioned in the commentary, and are absent in the Tibetan: “I rejoice in those who do not believe in a self, / Who do not believe in existence or believe in a soul. / I rejoice in those who do not have bad views, / Who have seen emptiness and developed contentment. / I rejoice in those who follow the Sugata’s teaching, / Who attain the state of a mendicant, / And who have few desires, dwell content in the forest, / And have peaceful conduct and the practice of meditation.”

n.884 This verse does not appear in the Gilgit manuscript or the Chinese, and does not appear to be mentioned in the commentary.

n.885 According to the Tibetan and the commentary. This verse does not appear in the Gilgit manuscript or the Chinese.

n.886 According to the Tibetan and the commentary. This verse does not appear in the Gilgit manuscript or the Chinese.

n.887 Divided into two points in the Chinese.

n.888 Points 8 and 9 are combined into one point in the Chinese.

n.889 The Chinese adds “that is, the disciples of the buddhas, the bodhisattvas, and śrāvakas.”

n.890 From the BHS *anuparivārayati* and according to the definition in the commentary. The Tibetan translates with the alternative meaning of “encircling” or “surrounding.” The Gilgit version has *pariśodhayati* (“purifies”). The Chinese translates this sentence as “They will perfect wisdom of all kinds.” 滿足一切智 (*man zu yi qie zhi*).

n.891 According to the Sanskrit, the commentary, and most Kangyurs, except for the Degé which has *'byor pa* in error for *'byol ba*. Chinese: “They abandon all concern about life and death.” 棄捨生死 (*qi she sheng si*).

n.892 Tibetan: *thob par byed pa* (“cause to obtain”). Sanskrit: *arpayati* (see *Mahāvyutpatti* 7428). Chinese: “They long for the joy of nirvāṇa,” 慕樂涅槃

(*mu le nie pan*).

n.893 Chinese: "They will not lack faith or wealth," 不乏信財 (*bu fa xin cai*).

n.894 According to the Sanskrit and Chinese. The Tibetan repeats "the wise ones."

n.895 Chinese: "obstructions" or "obstacles," 無障礙 (*wu zhang ai*).

n.896 According to the Sanskrit *niraṅga*. Translated into Tibetan as *nyon mongs med pa*.

n.897 Literally, "they are difficult to approach." The commentary explains that this means they have such a complete attainment of qualities that they cannot easily be surpassed. Chinese: "Others cannot surpass their attainments."

n.898 The Chinese adds the point: "their confidence of speech increases," 增長辯才 (*zeng zhang bian cai*).

n.899 According to the Sanskrit *musala* and the *Mahāvyupatti*. The Chinese combines 9 and 10 as the tenth point. The verses that follow do not expand on the last analogy, but the commentary's explanation (F.85.a.7) of these two last benefits is: "Their positive qualities progressively increase without being contaminated by the mud of saṃsāra's defects, without gradually being worn down like the metal of a pestle, and without giving rise to suffering."

n.900 Chinese: "their attainments are difficult to surpass." See note n.897.

n.901 Gilgit and Chinese: "without anguish or kleśas," 其心無惱熱 (*qi xin wu nao re*).

n.902 Chinese: "always," 常 (*chang*).

n.903 Does not appear in the Chinese.

n.904 At this point the Chinese has an additional two lines concerning discernment and wisdom.

n.905 This line does not appear in the Chinese.

n.906 The first half of this verse is absent in the later Sanskrit and the Tibetan. The Gilgit has: "He maintains what he has learned / And is presented with what he has not learned." The order of qualities in this and the succeeding verse differs in the Tibetan from all three Sanskrit manuscripts.

n.907 In the Chinese this four-line verse is in a shorter form as the first half of a verse.

n.908 At this point, Dutt has a second half-verse that is said to be reconstructed from the Tibetan and absent in the Sanskrit (although these lines are not present in the Degé, their absence is not noted in the *Pedurma*, and they are not present in the Stok Palace): "When it comes time to die, / It is similarly fruitful for them." The commentary does not gloss any of these verses. Here, the Chinese has: "In this way, after hearing the Dharma / They develop the Dharma they have heard. / They remember it constantly, / Day and night, without intermission."

n.909 The commentary states that this refers to "the levels, the six perfections, and so forth." The Chinese has "engage in the field of loving kindness," 行慈境界.

n.910 According to the commentary, this means that in a state of meditation the senses are disengaged from their objects. The Chinese has "protected," 守護 (*shou hu*).

n.911 Chinese: "bliss without food." "Without food" is a synonym for the meditative state.

n.912 The Tibetan here has *bsam gtan* (as in the prose opening on this topic), while the Sanskrit has *samādhi* both here and in the last line of the preceding verse.

n.913 According to the commentary, this means that there is no conceptualized fixation upon the diligent activity of body, speech, or mind.

n.914 Chinese: "Their minds cannot be swayed by other views," 於他言論其心不動 (*yu ta yan lun qi xin bu dong*).

n.915 The commentary explains that involvement with the composite is like darkness and the bodhisattvas' wisdom is like a light that eliminates that darkness. The Chinese here has: 能達生死海底 (*neng da sheng si hai*), literally, "they have reached the bottom of the ocean of life and death," which means, "they know the depth of the ocean of saṃsāra" or "they transcend saṃsāra."

n.916 These two qualities are the ninth and tenth benefits in the Chinese.

n.917 This does not appear in the Chinese.

n.918 According to the Tibetan and Chinese. Here the Sanskrit has *vimukta* ("liberation") instead of the earlier *vivikta* ("isolation").

n.919 "Wise" does not appear in the Chinese.

n.920 According to the Sanskrit, here *māra* is in the singular, while earlier it was in the plural. Neither is indicated in the Tibetan or Chinese.

n.921 Chinese: "They are unswayed by other views."

n.922 According to the Sanskrit *gādha*. The Tibetan has *gting*, "depth." The Chinese uses the expression, "have reached the bottom of (the ocean of) life and death (compare n.915)," to mean "knowing the depth of samsara, or the composite." *Gādha* translated into Chinese can mean "shallowness" or "depth."

n.923 Chinese: "faith and wisdom."

n.924 Chinese: "They know the kleśas."

n.925 Chinese: "They know purification."

n.926 According to the Sanskrit *pratiṣṭhate* ("to be upon") and the Yongle and Peking Kangyur *sten* ("to rely upon"). The Degé has *ston* ("teach").

n.927 The commentary explains that this means that they dedicate the merit they have to the beings who do not have that merit. The Chinese translates as "portion of merit."

n.928 According to the Sanskrit singular form. The Chinese has "realms."

n.929 According to the later Sanskrit manuscripts and the Tibetan. The Gilgit has "the highest." Chinese: "as the Buddha has taught."

n.930 According to the Tibetan. The Sanskrit *bodhimaṇḍaṃ samārūḍha* means, "He has taken his seat upon the Bodhimaṇḍa."

n.931 According to the commentary, the dwelling of the Buddha is emptiness.

n.932 According to the Tibetan *mi gnas pa*. The BHS *aniśrita* and the Chinese could be translated as "nondependent."

n.933 The Chinese adds "of any kind."

n.934 According to the Sanskrit *parmāṛṣati* and the Chinese 於戒不取 (*yu jie bu qu*). Translated into Tibetan as *mchog tu 'dzin pa* (literally, "holding as supreme"). According to the commentary this means there is freedom from the concepts of a self who maintains conduct, a conduct that is being maintained, and a goal that is to be achieved through that conduct. *Śīlavrataparāmarśa* (*tshul khrims dang brtul zhugs mchog tu 'dzin pa*), "clinging to conduct and

observance," is one of the four kinds of attachment (*upādana*, *len pa*) as well as one of the ten fetters (*saṃyojana*, *kun tu sbyor ba*).

n.935 Commentary: "they see the empty nature of all things." Chinese: "they are without conflict."

n.936 According to the commentary: "they remain in the meditation of emptiness, which is detached, separate, or isolated from all kleśas." Chinese: "detached from all bad matters."

n.937 According to the commentary, disparaging the Buddha means claiming that the Buddha's true teaching was the existence of individuals, and so on, instead of the emptiness of all phenomena.

n.938 Chinese: "all white, pure Dharma."

n.939 Chinese: "have immaculate conduct," 成就無漏戒 (*cheng jiu wu lou jie*), from *anāsravaśīla*.

n.940 According to the Sanskrit and the prose section. The Tibetan adds "path" here, making it the superior, or noble, path rather than a superior being.

n.941 The Chinese has a different version of the second half of the verse: "They will not be born in lower realms, 不生惡道中 (*bu sheng yu er dao zhong*) / And will always remain within noble families 常安住聖種 (*chang an zhu sheng zhong*)."

n.942 Chinese: "There is no fixation on the bliss of *dhyāna*," 不依禪定樂 (*bu yi chan ding le*).

n.943 Sanskrit: *aniśrita* ("nondependent"). Chinese: "teachings on emptiness."

n.944 According to the Tibetan. The Sanskrit has *āryas* (the superior, noble ones). The Chinese has "buddhas and *āryas*" (佛勝人, *fo sheng ren*).

n.945 According to the Sanskrit and Tibetan. The commentary, however, has *chos* ("Dharma") instead of the similarly sounding *spyod* ("conduct"). However, the definition of it as both "realization" and "scriptural transmission" indicates that it was "Dharma" in the Sanskrit commentary.

n.946 According to the commentary: "they do not have any doubt as to whether the Buddha's wisdom exists, or their ability to attain it." Chinese: "wisdom of the Buddha."

n.947 According to the commentary this means engaging in looking at the Buddha, paying homage to him, making offerings to him, and so on, as a

result of knowing the qualities that come from hearing, contemplating, and meditating on the Dharma. The Chinese has only "they have gratitude."

n.948 Chinese: "disparage," 謗 (*bang*).

n.949 According to the commentary these are the kleśas and karma that arise from ignorance, aversion, and attachment.

n.950 The Tibetan has the plural here, while the Sanskrit is in the singular, as in other lines of this passage. For this translation, as in many other similar passages, the plural has been preferred because it avoids the use of gender-specific pronouns.

n.951 According to the commentary, this means the four noble truths. The Chinese does not have "four."

n.952 According to the commentary, this is referring to "households from which they receive food on their alms rounds, maintaining equanimity or impartiality toward them all." Chinese: "they are devoid of attachment and aversion."

n.953 According to the Sanskrit *nirāmiṣa* and the commentary. The Tibetan translates vaguely as *zang zing* ("material goods"). *Āmiṣa* can mean gifts in general and also specifically food. The Chinese integrates this into the previous point. Chinese: "They teach the Dharma without expectation of food."

n.954 Chinese: "These are the qualities of austere mendicancy."

n.955 Chinese: "These are the qualities of austere mendicancy."

n.956 This verse is absent in the Chinese.

n.957 The beginning of this chapter, up to this point, is absent in the Chinese.

n.958 "In order to explain this topic" does not appear in the Chinese.

n.959 According to the Sanskrit. Absent in the Tibetan.

n.960 This is a reference to the *Haṃsajātaka*, the story of the Buddha's previous life as a goose king named Dhṛtarāṣṭra who taught the Dharma to a king and queen.

n.961 According to the Tibetan. The Sanskrit *vihaga* is usually a generic word for "birds."

n.962 According to the commentary this is referring to the Samkhya view of a *puruṣa* (“individual”) and his or her *jīva* (“soul”), which keeps them bound to *prakṛti* (“nature”). Chinese: “lifespan,” 壽 (*shou*).

n.963 According to the Sanskrit *nara*, Chinese 人 (*ren*), and Yongle, Peking, Lithang, Narthang, and Cone Kangyurs *mi*. Degé: *ming* (“name”).

n.964 According to the Tibetan. The Sanskrit has *phena* (“foam”), and this is matched by the Tibetan of the commentary (*dbu ba*). The Tibetan may therefore have been translated according to a variant Sanskrit manuscript not represented today.

n.965 Instead of “dreams / foam or a plantain tree,” the Chinese has “like a wild horse.”

n.966 At this point in the Shastri manuscript there is a verse that begins, “The three realms are like a dream…” which is absent in the Gilgit, Chinese, Tibetan, and the Hodgson manuscript, and yet is quoted by Candrakīrti in the seventh century.

n.967 Chinese: “six.”

n.968 According to the BHS *nipuṇa*. The Tibetan translates incorrectly according to its classical Sanskrit meaning *mkhas pa* (wise, or skillful). Absent in the Chinese.

n.969 In this and the following verses, there is much word-play in both Sanskrit and Tibetan between the closely related (see glossary) terms for “movement” or “going” (Sanskrit *gati*, Tibetan *'gro*), and “mode” (Sanskrit *gatī*, Tibetan *'gros*).

n.970 According to the BHS *nipuna* and the Chinese 微細 (*wei xi*). The Tibetan translates incorrectly according to its classical Sanskrit meaning *mkhas pa* (“wise,” “skillful”).

n.971 Chinese: “true.”

n.972 According to the Sanskrit *nipurṇārtha*. The Tibetan has *zhi ba'i don* (“peaceful meaning”). The Sanskrit *nipurṇārtha* is sometimes translated into Chinese as “true,” and sometimes as “subtle.” Here it is translated as “mode of true meaning,” 真義道 (*zhen yi dao*).

n.973 The Chinese has a different order for this and the preceding three verses.

n.974 According to the Gilgit manuscript *tada*, and the commentary; does not appear in the Shastri. The Hodgson has *sadā*, and the Tibetan has translated from *sadā* as *rtag* ("always"), which does not seem to fit the context.

n.975 Here the synonym "Jambudhvaja" (Jambu Banner) is used. The Chinese has "Jambudvīpa," 閻浮提 (*yan fu ti*).

n.976 In the Chinese there are an additional two lines to make the second half of a verse, about pursuing the bliss of bodhicitta.

n.977 In the Chinese there are an additional two lines to make the second half of a verse, about suffering and lack of faith.

n.978 According to the Sanskrit and Chinese. The Tibetan has the obscure *bla ma yi chad pa*, presumably meaning "punishment from on high."

n.979 Replaced by a different verse in the Chinese.

n.980 Chinese: "they guard their own fortune but rob others of their wealth."

n.981 According to the Sanskrit. The Tibetan has translated as *mkhas pa* ("wise").

n.982 Chinese: "When they see a Dharma teacher make a small mistake, / They would exaggerate it and add hundreds or thousands more to it." 若見法師少過失，增長加說百千種 (*ruo jian fa shi shao guo shi, zeng zhang jia shuo bai qian zhong*).

n.983 According to the Tibetan. Sanskrit: "do not praise." Chinese: "do not get close to," 勿親近 (*wu qin jin*).

n.984 According to the Sanskrit *nirvrtti*. The Tibetan translates as *mnya nga las 'das pa* (nirvāṇa). This verse does not appear in the Gilgit manuscript or the Chinese.

n.985 According to the Sanskrit *rucira*. The Tibetan perhaps translated from a text that had *cūrna* ("powders") translated as "incense."

n.986 This verse does not appear in the Gilgit manuscript or the Chinese.

n.987 According to the Sanskrit *vipañcī*. Apparently replaced in Tibetan by the word *sna tshogs* ("various").

n.988 According to the Sanskrit. The Tibetan has "wiped clean." The Chinese has "skillfully made and adorned with precious materials," 眾寶善巧而雕飾 (*zhong bao shan qiao er diao shi*).

n.989 This verse is absent in the Gilgit manuscript and the Chinese.

n.990 This verse is absent in the Gilgit manuscript and the Chinese.

n.991 Absent in the Chinese.

n.992 In the Chinese, this verse is followed by an additional verse about offerings.

n.993 Sanskrit: *śila*. These are ammonite shell fossils, of great significance and value in India.

n.994 From the Sanskrit *ghana*. The Tibetan appears to have translated from a manuscript that had *dhāna* ("grain").

n.995 Sanskrit *sīhanukāḥ*, Tibetan *seng ge can rin chen*. The meaning is obscure.

n.996 No number in the Chinese.

n.997 According to the Tibetan. Sanskrit: "hundreds."

n.998 Chinese: "There were hundreds and thousands (or many hundred thousands) of other kinds of hardship, which I endured to the point that my body was totally exhausted."

n.999 Chinese: "How did I attain this samādhi? By freeing others from hundreds and thousands of kinds of suffering."

n.1000 According to the Sanskrit, in which, in all manuscripts, there is the adjective *maitraka*. The commentary glosses this as meaning Maitreya after he has attained buddhahood. The Tibetan *rgyal ba byams pa grags pa mtha' yas* could be translated as "infinitely famous Jina Maitreya," and possibly, "the Jina with infinitely famous kindness."

n.1001 "Infinite fame" does not appear in the Chinese.

n.1002 According to the Tibetan, presumably translating from *manuja* and the Chinese 人. The Sanskrit has *maruta*, which is a synonym for "the devas."

n.1003 According to the Tibetan *'byung po* and the Gilgit manuscript *bhūta*. The Shastri and Hodgson manuscripts have *deva*. The Chinese has a combination of two words: "spirits" and "worldly gods," 鬼神.

n.1004 Chinese: "Do not have a mind of love and desire."

n.1005 According to the Sanskrit *gira* and the Yongle and Peking Kangyurs *dbyangs*. Other Kangyurs have the incorrect *dbyings*. Chinese: "delightful voice."

n.1006 According to the Sanskrit *krauñca*. The Tibetan translation is *khrung khrung*, which usually means "the crane." Sanskrit dictionaries normally identify this as "the curlew." The *Mahāvyutpatti* has *krung krung* for *krauñca*.

n.1007 The Chinese does not have "crane," but has "peacocks, avadavats, and various musical instruments."

n.1008 This refers to the sixteen vowels and thirty-four consonants in Sanskrit. The Chinese describes the voice as the melodious sounds of geese, bells, and drums blended with the sound of a hundred musical instruments.

n.1009 According to the Tibetan *grong*. The Sanskrit has *kula* ("families").

n.1010 Chinese: "every family who has come to pay their respects all praise them," 往詣家家皆讚歎.

n.1011 This verse is followed in the Chinese by an additional verse about rebirth in Sukhāvatī.

n.1012 According to the Tibetan, presumably from *supraśāntamana*. The Sanskrit has *suviśuddhamana* ("a pure mind").

n.1013 The Sanskrit is in the singular, the Tibetan in the plural. This verse does not appear in the Chinese.

n.1014 These are taught in the *Sūtra of the Ten Bhūmis* (see bibliography).

n.1015 This verse is not in any of the Sanskrit sources, nor in the Chinese, but is glossed in the commentary.

n.1016 These are taught in,the Tathāgatotpattisambhavanirdeśa ("The Teaching on the Emergence of the Tathāgata"), chapter 43 in the *Avataṃsaka Sūtra*.

n.1017 According to the commentary, power over life means that the bodhisattva can remain alive for countless eons.

n.1018 According to the commentary, power over karma means that the bodhisattva can control the time when it ripens.

n.1019 According to the commentary, power over materials means that the bodhisattva can adorn many worlds.

n.1020 According to the commentary, power over devotion means that the bodhisattva can see all worlds filled with buddhas.

n.1021 According to the commentary, power over aspiration means that the bodhisattva can choose the time and world of his buddhahood.

n.1022 According to the commentary, power over miracles means that the bodhisattva can manifest every kind of miracle.

n.1023 According to the commentary, power over birth means that the bodhisattva can manifest taking birth in every world.

n.1024 According to the commentary, power over Dharma means that the bodhisattva can teach every kind of Dharma.

n.1025 According to the commentary, power over mind means that the bodhisattva is able to remain in countless samādhis.

n.1026 According to the commentary, power over wisdom means that the bodhisattva can without fear teach the understanding of all the strengths of the Buddha. This verse is not in any of the Sanskrit sources, or in the Chinese, but is glossed in the commentary.

n.1027 This verse is absent in the Chinese.

n.1028 According to the Tibetan. Sanskrit: "He obtains the highest happiness, the happiness of dhyāna, the noble happiness." Chinese: "nirvāṇa."

n.1029 According to the Sanskrit *akhila* ("complete," "without a gap") and the Yongle and Peking Kangyurs *dag* ("pure," "correct"). Other Kangyurs have *dge* ("virtuous").

n.1030 Chinese: "restrain the sense faculties."

n.1031 According to the Tibetan and the Shastri manuscript *priyabhaṇi*. Other Sanskrit manuscripts: *priyavāṇi*.

n.1032 The Sanskrit and Chinese add "and truthfully."

n.1033 Chinese: "pride."

n.1034 Chinese: "patient," and also "they remain honest, avoid sharp language, and are lovable."

n.1035 This verse is expanded into two in the Chinese.

n.1036 "Like a kinnara's song" does not appear in the Chinese.

n.1037 Chinese: "Their voice is like five hundred kinds of pleasant sounds," 亦如五百美妙音 (*yi ru wu bai mei miao yin*).

n.1038 Chinese: "Their fame spreads into numerous worlds," 名聞遍彰諸世間 (*min wen pian zhang zhu shi jian*).

n.1039 This verse is in the Tibetan, and referred to in the commentary. It is in the Shastri and Hodgson manuscripts, but does not appear in the Gilgit or Chinese.

n.1040 Chinese: "they have wisdom and miraculous power," 智慧及神足 (*zhi hui ji shen zu*).

n.1041 According to the Sanskrit and the commentary. The Tibetan in all Kangyurs has *gzugs* in error for *gzungs*.

n.1042 Chinese: "they know dhāraṇīs and have reached the other shore" (or "the way to reach the other shore"), 總持到彼岸 (*zong chi dao bi an*).

n.1043 Chinese: "They know how to cure kleśas."

n.1044 Chinese: "they are skilled in removing poisonous arrows."

n.1045 The Sanskrit adds: "and a jina." This verse does not appear in the Chinese.

n.1046 This verse does not appear in the Chinese, which has another verse about the quality of non-attachment and being worthy of offering.

n.1047 Chinese: "the skandhas are empty in nature."

n.1048 Chinese: "lions."

n.1049 Chinese: "The strength of their patience is as vast as Mt. Meru."

n.1050 The Degé and other Kangyurs of the *tshal pa* group have the verb of this sentence as *mi gtong* ("not letting go"), which would not make much sense. The Stok Palace Kangyur has *mi mthong* ("not seeing"), closer to the sense of the Sanskrit and the commentary.

n.1051 In the Chinese this verse is followed by an additional verse concerning knowing the three times and the three realms.

n.1052 These are, according to the commentary, the four retentions (*dhāraṇīs*), which might mean either of the two sets of four (see glossary). The commentary has *gzugs* ("forms," or "bodies") in error for *gzungs*.

n.1053 The Sanskrit has "ten million māras." This verse is present in the Tibetan, and the Shastri and Hodgson manuscripts, but absent in the Gilgit and Chinese.

n.1054 This verse is present in the Tibetan, and the Shastri and Hodgson manuscripts, but absent in the Gilgit and Chinese.

n.1055 Conclusion of fascicle 6 in the Chinese.

n.1056 According to the Tibetan *byi dor bya ba yongs su sbyang ba*. The Sanskrit *parikarmadhāraya* could be translated as "maintaining or gaining the preparation for."

n.1057 This paragraph is in a simpler form in the Gilgit and Chinese.

n.1058 See also n.934.

n.1059 According to the main classical meaning of *vivekadarśana* and its description and translation, or gloss, in the commentary as *de bzhin nyid mthong ba*. The Tibetan translates according to its alternate meaning of "separation," *dben pa*.

n.1060 The five "aggregates" mentioned here are the "five undefiled aggregates" (Tibetan *zag med kyi phung po lnga*, known in Sanskrit according to *Mahāvyutpatti* 103 as the "five aggregates of those equal to the unequaled ones," *asamasamapañcaskandhaḥ*). See glossary under "aggregate of correct conduct." The Gilgit manuscript adds here "insight into the empty nature of all phenomena," which is absent in the later Sanskrit manuscripts and the Tibetan.

n.1061 According to the Tibetan of the commentary, the Sanskrit, and the Chinese. The Tibetan of the sūtra has "emptiness."

n.1062 According to the Sanskrit *na durlabhāḥ* and the Chinese. The Tibetan has *dkon ma yin* ("are not rare"), perhaps in a scribal error of *dkon* for *dka'*.

n.1063 There is a play on words here that is lost in translation, as phenomena and the Buddha's teaching are both called "dharma." The commentary explains that this is because the nature of phenomena (*dharmatā*) is such that no phenomenon ever transcends its nature of emptiness.

n.1064 This verse does not appear in the Chinese.

n.1065 According the commentary and the Sanskrit *yāvanta*. The Tibetan *'jig rten* ("worldly") in the sūtra may be a translation of a corruption in a Sanskrit manuscript. Chinese: "various."

n.1066 According to the commentary, the Sanskrit, and the Chinese. The sūtra's Tibetan has *sangs rgyas sgra* ("the word buddha"), perhaps translating from *buddhaśabda* in error for *buddhadharma*. Also, throughout this passage, *Dharma* is in the plural, meaning "the numerous Dharma teachings," though rendered here into English as singular.

n.1067 The Gilgit manuscript has a verse 26 (*anāsravā hi te dharmā […] nena ucyanti hi / stṛtā aparyāpannā daśadiśe eṣā buddhan deśanā*) that does not appear in the Hodgson, Shastri or Tibetan, but is present in the Chinese.

n.1068 According to the Sanskrit *pratibhāsa*, the commentary, and the Chinese. The Tibetan here has *mig yor* ("mirages" or "optical illusions," as defined by the *tshig mdzod chen mo*), another meaning of *pratibhāsa,* and the *Mahāvyupatti* gives *mig yor* as the equivalent, while *gzugs brnyan* ("reflection") is given as the equivalent of *pratibimba*. *Pratibhāsa* and *pratibimba* both appear in the same list of types of illusory appearances, where *pratibhāsa* evidently does not mean "reflection." The etymology of *mig yor* makes it unlikely that the Tibetan translator intended it to mean "reflection."

n.1069 I.e., *rūpakāya* ("form body").

n.1070 Here the word for "body" in Sanskrit is *vigraha* and not *kaya*. The Tibetan translates as *lus gzugs* ("body-form"). Chinese: "shapes and forms / images," 形像 (*xing xiang*). The Sanskrit *vigraha* is variably translated as "images," "shapes," "body," and so on.

n.1071 The plural forms of *dharmakāya* and *buddha* are in accordance with the Sanskrit. The Tibetan and Chinese could be either singular or plural.

n.1072 The Gilgit manuscript has a verse 34 (*aprāpti [prāpti] nirdiṣṭā sattvānāṃ jñātva āśayam / yo sandhābhāṣyottarate na so kena vihanyate*) that does not appear in the Hodgson, Shastri, or Tibetan. It is present in the Chinese.

n.1073 According to the Sanskrit and Chinese. The Tibetan has the synonym *rgyal ba'i sras* (*jinaputra*).

n.1074 The Chinese has simply "no attachment."

n.1075 Intentional change from singular to plural.

n.1076 According to the Tibetan. Sanskrit and Chinese: "practiced by all the buddhas."

n.1077 According to the Tibetan. Not present in the Sanskrit or Chinese.

n.1078 According to the Tibetan and the Shastri and Hodgson manuscripts. According to the Gilgit manuscript and the Chinese it would be "And they attain the highest enlightenment."

n.1079 According to the Sanskrit *vṛkṣa* and the Chinese "marvelous trees," 復化作妙樹 (*fu hu zuo miao shu*). The Tibetan has *zhing* ("realm"), which appears to be a

scribal corruption of *shing* (“tree”), though a translation from a manuscript corruption to *kṣetra* is possible.

n.1080 According to the Sanskrit *saharṣika*, which is an obscure term, but presumably adjectival from *saharṣa* (“delight”). The Tibetan translates as *pu shu bcas*, (“having *harṣa*” which would still seem to mean “having delight”) with *pu shu* meaning “the water gutter” usually, but can mean “balcony” or “upper level.” The Chinese has no adjective.

n.1081 Sanskrit *vimāna*. This term, while it can generally mean “a palace” may refer, as it seems to here, to a particular architectural style. *Vimāna* is a South Indian term (South Indian terminology appearing to be distinctively present in a number of sūtras), with the northern equivalent being *śikhara*. It means “a tapering tower with progressively smaller stories of pavilions.”

n.1082 According to the Sanskrit *puṣkariṇī*. The Tibetan translates simply as “ponds.” The Chinese has literally, “flower ponds,” implying, as does the Sanskrit, “lotuses.”

n.1083 According to the Tibetan and the Shastri and Hodgson manuscripts (*upalambhika*). The Gilgit and Chinese have *tīrthikas*.

n.1084 This verse is in the Tibetan and the later Sanskrit manuscripts, but not in the Gilgit. However, it is present in the Chinese.

n.1085 This verse does not appear in the Chinese.

n.1086 According to the Sanskrit. Tibetan: “That which is a concept is taught.”

n.1087 According to the Gilgit, Chinese, and the Shastri manuscript. The Hodgson manuscript has “The nature of conceptions is wisdom” (with *jñāna* in error for *jñāta*); the Tibetan translates accordingly.

n.1088 According to the Tibetan, the Hodgson manuscript, the Vaidya edition, and the Chinese. The Gilgit and Shastri manuscript do not have the negative *na* but have *ca* (“and”) instead.

n.1089 Chinese: 不寂者是想 (*bu ji zhe shi xiang*), “Conceptions are detachment”; 寂滅者是智 (*ji mie zhe shi zhi*), “Detachment is wisdom.” 若知想自性 (*ruo zhi xiang zi xing*), “If one knows the nature of conception,” 便離於諸想 (*bian li yu zhu xiang*), “Then he is free from conceptions.”

n.1090 Chinese: 名心盡法者 (*ming xin jin fa zhe*), “[though] the name and thought of cessation exist,” 盡中本無智 (*jin zhong ben wu zhi*), “there is no wisdom in [that] cessation.”

n.1091 According to the Tibetan *sgra shes pa*. The Sanskrit and Chinese have "knowledge of a level" (*bhūmi*; 地).

n.1092 According to the Tibetan and the Hodgson manuscript, which has *saṃvṛti* ("conventional" or "relative"). According to the Gilgit and Shastri, it is *nirvṛti* (extinction).

n.1093 According to the Tibetan *dmigs pa med*, and the Shastri manuscript *nirālambhā*. The Gilgit and Hodgson have *nirābhogā*, which in BHS means "without desire." Chinese: "naturally free of defilements."

n.1094 This line is missing in the Degé. The Chinese has "having faith in the teaching of the Buddha," 於佛語決定 (*yu fo yu jue ding*).

n.1095 This verse is followed by an additional verse in the Chinese that is absent in all Sanskrit versions and the Tibetan.

n.1096 According to the Tibetan and the later Sanskrit manuscripts. The Gilgit has, "They roar the lion's roar, / The inconceivable roar of the buddhas."

n.1097 According to the Tibetan *mtha' yas*. The Sanskrit *analpa* and the Chinese 無量 (*wu liang*) mean "a great number," or "a multitude."

n.1098 According to the Tibetan and the Shastri manuscript. The Gilgit, Hodgson, and Chinese have "domain of the bodhisattvas."

n.1099 According to the Tibetan. The Sanskrit (*atuliyanāyakānāṃ*) could mean "offerings to the unequaled guides." Chinese: "buddhas" 佛 (*fo*).

n.1100 According to the Tibetan and Chinese. "Teaching" does not appear in the Sanskrit.

n.1101 According to the Tibetan and the commentary's explanation. The Sanskrit and Chinese have "stainless" (*vimala*; 無垢, *wu gou*). The Tibetan has *rgya che* ("vast") perhaps translating from a corruption in a Sanskrit manuscript from *vimala* to *vipulya*.

n.1102 According to the commentary, this means that one cannot color with thoughts the mind that is in the nondual state of the samādhi.

n.1103 Chinese: "ten."

n.1104 According to the Tibetan *ma chags*. Sanskrit: *anopalipta* ("undefiled"); Chinese: "undefiled by the world."

n.1105 This verse does not appear in the Chinese,

n.1106 According to the Tibetan. Sanskrit: “will never dwell in…”

n.1107 The Chinese has a different version of the second half of this verse: “No beings in the three existences are comparable to them. / Only buddhas of the three existences are their equals.”

n.1108 According to the commentary this is referring, of the three realms, to the desire realm and the form realm, with the formless realm implied. Chinese: “rebirth in the gods’ realm,” 生天 (*sheng tian*).

n.1109 According to the Sanskrit *svarga*. The Tibetan has *rgyal srid* (“kingdom”), which from the context may be a translation of a corruption to *rājya*.

n.1110 According to the Tibetan *spos*. Sanskrit: *saṃga* (“meeting”).

n.1111 The following six verses are not present in the Gilgit manuscript or the Chinese.

n.1112 According to the Tibetan and the Chinese.

n.1113 Referring to the contemplation of that which is unpleasant. Chinese: “the unpleasantness of one’s own body.”

n.1114 Chinese: “born in the most excellent, wealthy, and prominent family,” 最勝賢善豪貴家 (*zui sheng xian shan hao gui jia*).

n.1115 According to the Sanskrit *bahujana*. Tibetan: *g.yogs bran* (“servants and slaves”). Chinese: “live in abundance with great wealth and extensive retinues,” 資生眷屬悉豐備 (*zi sheng juan shu xi feng man*).

n.1116 The Tibetan adds “and cowries.” Cowrie shells were used as currency in ancient India. Chinese: “abundant silver, gold, and all kinds of treasures / precious jewels,” 豐饒金銀具眾寶 (*feng rao jin yin ju zhong bao)*.”

n.1117 According to the Tibetan. Hodgson manuscript: “And turn the Dharma wheel in thousands of buddha realms.” The Sanskrit could be interpreted as “unequaled buddha realms.” “Buddha realms” does not appear in the Chinese.

n.1118 Verse 205 is not present in the Tibetan. Sanskrit: “Unending, numerous hundreds of thousands of millions of beings / Who there hear of the roots of merit, / will also attain the highest aspiration to enlightenment / when the Jina, the great being, teaches the bodhisattva.” Chinese: “…teaches one bodhisattva.”

n.1119 The singular is in accordance with the Sanskrit. The Tibetan has the plural. The Chinese indicates neither.

n.1120 The Chinese does not mention Māra's army, but has "subdues māras" (in the plural).

n.1121 According to the Sanskrit *sattvā vijānanti* and the Chinese. The Tibetan has presumably read it as *sattvā-avijānanti*, which includes the negative, and translates it "all beings do not know this."

n.1122 There is a play on words here, as the Sanskrit for "phenomena" is "dharma" and the teaching given by a Buddha is also "Dharma;" also, the word "understood" here is *budhyate*.

n.1123 According to the BHS *gatiṃgata*, and the Chinese. *Gatiṃgata* is not translated consistently into Tibetan. Previously it was translated as *rtogs pa khong du chud*, and here its two elements are split up into *'gro ba* and *shes pa* ("knowing states of existence"). There is here as elsewhere a play on words in using both *gati* ("state of existence") and *gatiṃgata* ("complete understanding").

n.1124 According to the Sanskrit *sarvasya māyā*. Hodgson: *sarvepy māyā*. The Tibetan appears to have been translated from a text that read as *sarvasyāpāyā*, translating as *ngan song thams cad* ("all lower realms"), which does not appear to fit the context. The Chinese has "lower realms" instead of "illusions" and reverses the order of the lines: "He is free from lower realms / And knows the characteristics of all dharma / phenomena," 遠離於惡道，能知諸法相 (*yuan li yu e dao, neng zhi zhu fa xiang*).

n.1125 According to the Tibetan, and the Hodgson and Shastri manuscripts. This verse does not appear in the Gilgit manuscript or the Chinese.

n.1126 According to the Tibetan. The Sanskrit and Chinese have "These teachers of the Dharma."

n.1127 Chinese: "Go to various worlds to benefit beings."

n.1128 This verse is followed by an additional verse in the Chinese.

n.1129 According to the Sanskrit and Chinese. The Tibetan has "main and intermediate directions."

n.1130 According to the Sanskrit, taking *prāsāda* as the first part of a *bahuvrīhi* compound. The Tibetan translates as *khang pa* ("house"), which appears to be the meaning of *prāsāda* in verse 74 (the Tibetan *khang pa* is translated as

"mansions"). The Chinese translation conforms with ideas of Chinese architecture.

n.1131 According to the Sanskrit *harmya*, which is usually translated into Tibetan as *bsil khang* ("cool room") as it is designed to benefit from both shade and breeze. Here the Tibetan translates it as *pu shu*, which in verse 74 was used to translate *saharṣika*.

n.1132 According to the Sanskrit. Translated here as *stegs bu*, which can mean "a turret," although according to the *Mahāvyupatti* it should be *ba gam*, which has a range of meanings from "dome" to "tower."

n.1133 According to the Sanskrit. The Tibetan here has "and incense in censers," which appears to be a corruption brought in from the first line of the next verse. The Chinese has 香瓶 (*xiang pin*) "and so on," which could be interpreted as "incense and vases" or "vases of fragrances."

n.1134 According to the Gilgit *gandhena*. The Hodgson is corrupted and the Shastri has *dhūpena* in agreement with the Tibetan *bdugs pa*, repeating "incense."

n.1135 According to the Tibetan, Hodgson, and Shastri. Gilgit: "spreads to the summit of the sky." The Chinese translation is roughly "spread out [to] the beautiful platform of clouds," and therefore corresponds more to the Gilgit version.

n.1136 Literally, "a thousand ten-million," which would be "ten billion." The translation here follows the spirit of a poetic description of a great number rather than a mathematically precise enumeration of realms. Chinese: 千世界, literally, "one thousand worlds."

n.1137 Could also be translated as "thorn," as in the Chinese.

n.1138 According to the Tibetan and BHS *doṣaśalya* ("the pain of faults / wickedness"). The BHS *doṣa* is the equivalent of the Classical Sanskrit *dveṣa* ("anger"), while *doṣa* in Classical Sanskrit means "fault" or "wickedness." The Tibetan appears to have been translating from *tṛṣna* or perhaps *chanda* instead of *śalya*. The Chinese has "the kleśa of anger."

n.1139 According to the Sanskrit *mohajālaṃ* and the Chinese. The Tibetan appears to have translated from a manuscript that had *mahājālam* ("great net").

n.1140 The number of seats in Chinese is 億 (*yi*), which can mean a wide range of numbers, but many scholars simply interpret the term as an expression of "numerous."

n.1141 The specific number of ten million cannot be intended here, because there would not be enough cloths for the seats!

n.1142 There is considerable variation between the Gilgit (which does not have in this verse the words "beautiful seats," but only their descriptions), the Shastri, and the Hodgson (though they both agree in also having parasols as an adornment, which is absent in the Tibetan). The Tibetan is closest to the Hodgson, though the Tibetan translation has literally, "cloths adorned by the lattices of jewels," and omits the parasols.

n.1143 According to the Sanskrit. The Tibetan does not have the word "seats," which appears instead in the previous verse.

n.1144 The Sanskrit has "pure *uragasāra*."

n.1145 According to the Sanskrit *daṇḍa*. The Tibetan translates as *yan lag* ("branches").

n.1146 The Sanskrit *pañjara* usually means "an enclosing cage." The Tibetan has *khog pa*, which means "interior." However, the leaves are the part of the lotus that is usually described in this way, and *pañjara* may be an early corruption in the text, perhaps of *palāśa*.

n.1147 Sanskrit: *girigarbha*, ("mountain essence"). Tibetan: *dpal gyi snying po can* ("glorious essence"). The Hodgson has *sirigarbha*, which is a corruption. The Tibetan appears to have translated from *śrīgarbha*. This appears to be a synonym for *aśmagarbha* ("stone-essence"), which is an emerald. The commentary repeats *'dab ma*, though this can mean "leaves" as well as "petals." Compare with the *Ten Bhūmi Sūtra* in which a lotus has a beryl stem, a pericarp of sandalwood, emerald stamens, and leaves of gold. The Chinese has "stems and leaves of crystal, and stamens of gold."

n.1148 Absent in the Gilgit, Shastri, Hodgson, and Tibetan. The Chinese has a combination of this and the following verse.

n.1149 According to the Tibetan and the Shastri and Hodgson manuscripts. The Gilgit has *śakunta* ("jays").

n.1150 According to the Tibetan. The Sanskrit has "unsurpassable," as in the preceding and following verses.

n.1151 Three verses here (this one and the following two) are absent in the Gilgit manuscript and the Chinese, but present in the Shastri and Hodgson manuscripts, and the Tibetan.

n.1152 This verse is followed in the Chinese by an additional verse summarizing the marvelous decorations and sights.

n.1153 This verse is followed in the Chinese by an additional verse stating that these decorations are blessings from the Buddha to benefit beings.

n.1154 Chinese: "grasping."

n.1155 According to the Tibetan and the Hodgson manuscript.

n.1156 This verse is followed by an additional verse in the Chinese that reiterates that there should be no doubt and that strong faith will surely lead to rebirth in Sukhāvatī.

n.1157 According to the Tibetan, Hodgson, and Shastri. The Gilgit has "this supreme realm."

n.1158 This verse is expanded into two verses in the Chinese.

n.1159 Chinese: "pure conduct."

n.1160 According to the Tibetan. The Sanskrit has "practitioners who are Dharma protectors." In the Chinese, "in later times" is absent and this verse is followed by six additional verses.

n.1161 In the Gilgit manuscript, the prose is absent from this point until "Young man, in the past…" (34.7).

n.1162 In the Chinese the prose up to this point is absent.

n.1163 According to the Sanskrit and Chinese. The Tibetan appears to translate as "more innumerable than innumerable."

n.1164 The Chinese has three synonymous phrases.

n.1165 The Chinese refers to him in this chapter as "bhikṣu."

n.1166 Chinese: "he composed melodious verses on…"

n.1167 According to the Sanskrit *saṃgīti*. The Tibetan *rol mo* usually means "music." In the Chinese, "The apsarases engaged in singing divine songs" is absent.

n.1168 According to the Sanskrit; absent in the Tibetan.

n.1169 The Sanskrit here is specifically in the dual form *hastau*, meaning both hands, although the preceding prose specifies his right hand only. The Tibetan and Chinese have no specific plural form and so could be read as singular. This

appears to be an instance of inconsistency revealing the different authorship of verses and prose. For consistency in English the singular of "hand" is used here.

n.1170 According to the Sanskrit *pūti*, the Chinese, and the commentary *rul pa*. In the Tibetan version of the sūtra there is a scribal corruption of *rul pa* ("rotten") to *rus pa* ("bones").

n.1171 The Chinese has some variation in the preceding two verses and they are followed by an additional verse.

n.1172 According to the Sanskrit. The Tibetan and Chinese omit "sandalwood." The Chinese has "incense."

n.1173 In the Chinese this verse is followed by an additional verse.

n.1174 Sanskrit: kinnaras, apsarases, and mahoragas.

n.1175 Chinese: "All became men."

n.1176 According to the Sanskrit. The Tibetan associates "all" with "worlds." The Chinese does not indicate singular or plural.

n.1177 According to the Tibetan. The Sanskrit has *saṃlekhaguṇa* ("the qualities / disciplines of austerity").

n.1178 In the Chinese, at this point fascicle 7 comes to an end in the Taisho edition, and fascicle 8 in the Song, Yuan, Ming, Gong, and Sheng editions.

n.1179 From the Sanskrit *avaropayāmi*. The Tibetan is *bskyed* ("generate," "create").

n.1180 The Chinese version of this sentence differs.

n.1181 From the Sanskrit *aśāṭhyena* (literally "without craftiness") and the Chinese. The Tibetan translation *g.yo ba med pa* could otherwise be understood as meaning "unwaveringly."

n.1182 According to the Sanskrit *sevitavyā bhjitavyāḥ*.

n.1183 According to the Sanskrit and the commentary, which mentions correct conduct. The Tibetan omits the qualifying characteristics, which obscures the meaning. "Good qualities and wisdom" does not appear in the Chinese.

n.1184 According to the Sanskrit *visaradena*. Translated into Tibetan as *g.yo ba med pa*.

n.1185 According to the BHS (*īrya*), the commentary (*spyod lam*), and the Chinese 威儀. In the Tibetan of the sūtra it is translated as *g.yo ba* ("movement,"

"wandering"), which is one meaning of *īrya* but does not fit the context well.

n.1186 The Sanskrit and Chinese have here the additional sentence, "He was wise in certainty in meaning," which is absent in the Tibetan version of the sūtra and the commentary.

n.1187 Tibetan: *gsong por smra*. The BHS has *pūrvabhilāpī* ("respectfully"). In Sanskrit this is followed by, "He had a smiling face," which is absent in the Tibetan but incorporated to make a single sentence in the Chinese.

n.1188 According to the Sanskrit and the commentary. The Tibetan here has "blood and flesh," which does not appear to fit the context. Chinese: "fresh blood of a young virgin."

n.1189 According to the Sanskrit *ācārya* and the Tibetan of the commentary *slob dpon*. The Tibetan has *'phags pa* ("noble one"), which appears to be translated from a corruption of *cācāryam* ("and the ācārya") to *cāryam* ("and the ārya"). Chinese: "She went to the king who then called the sick bhikṣu into the palace. He was seated in front of the king…"

n.1190 According to the Sanskrit. The Tibetan omits the negative, and *gang* could be misunderstood as a personal pronoun rather than the interrogative.

n.1191 According to the Tibetan, which specifies "red sandalwood" for *candana*, and translates *kālānusārī* literally as *'dus brang* ("following time"). The Chinese has simply "sandalwood."

n.1192 This prose section does not appear in the Gilgit, Sanskrit, or Chinese, but is present in the Tibetan, and in the Hodgson and Shastri.

n.1193 The BHS *sugatāna putrakāḥ* appears to be specifically male as "sons of the sugatas," although *putra* can be taken in the more general sense of "child." The Tibetan translates as *byang chub sems mo*, specifically meaning a female bodhisattva, which accords with the use of the female personal pronoun, but although the female pronoun is used she is also described as having become irreversibly male.

n.1194 Translated into Tibetan in the sūtra and commentary as *mar me mdzad*, and therefore this may have been from a text that had *dīpaṃkara* instead of *dīpaprabha*, although that would be in contradiction with the standard account of Buddha Śākyamuni's previous life as a student of Dīpaṃkara.

n.1195 This verse is in the Tibetan, the commentary, and the Shastri and Hodgson manuscripts, but absent in the Gilgit manuscript and the Chinese.

n.1196 According to the Tibetan and the BHS *doṣa*, which is the equivalent of the Classical Sanskrit *dveṣa* ("anger"), while the Classical Sanskrit *doṣa* means "fault" or "wickedness." Chinese: "anger and pride," though *doṣa* has been translated variably as "faults, pride, and anger."

n.1197 These last three sentences are absent in the Gilgit manuscript and the Chinese.

n.1198 The Sanskrit has the obscure *vitardda*, while the *Mahāvyutpatti* gives *vitardi* and *vedika* as the corollary of the Tibetan *stegs bu*. A *vedika* is a raised platform, usually with a railing, around a building or stūpa.

n.1199 The Sanskrit *niryūha*, which the *Mahāvyutpatti* defines as *sgo khang* or *ba gam* according to context, is translated here as *sgo khang*.

n.1200 Sanskrit: *toraṇa*. Tibetan: *rta babs*. The name of the outer gateways for entering a courtyard, it was also an ornamental form above the doorways of a building.

n.1201 Sanskrit: *gavakṣa*. Tibetan: *skar khung*. Literally, "ox-eye." This does not refer to the modern glass windows, but rather apertures, usually round, for the breeze or wind to pass through.

n.1202 Sanskrit: *harmya*. Tibetan: *pu shu*. The Tibetan has various meanings, such as "rainwater spouts," but here probably means "the pavilion or upper room in a palace, open to cool breezes."

n.1203 Sanskrit: *kūṭāgāra*. Tibetan: *khang pa brtsegs pa*. Here this means, not a building that has a tower, but the tower itself. Here the Tibetan has *khang pa*, "twice," without an equivalent in Sanskrit, therefore probably a scribal error. Otherwise, according to the *Mahāvyutpatti*, *khang pa* could be a translation of *kuṭikā*, which could mean "a belvedere."

n.1204 The description of the king and his palace does not appear in the Gilgit manuscript or the Chinese.

n.1205 According to the commentary. The sūtra translation omits "water."

n.1206 According to the Sanskrit *siddha-vidyādhara…* and the commentary (*grub pa dang rig pa 'dzin pa dang*). The Tibetan of the sūtra has *grub pa'i rig sngags 'chang*.

n.1207 According to the Sanskrit. Omitted in the Tibetan.

n.1208 According to the Sanskrit. The Tibetan omits translating *kiṃ*, or has lost the word in *ci in skyes bu'am ci* (literally, "person or what?") in a scribal omission, leaving only *skyes bu'am* ("person and").

n.1209 According to the Sankrit. The Tibetan omits "It was inhabited by flocks of birds." The commentary mentions them.

n.1210 The entire description of the forest does not appear in the Gilgit manuscript or the Chinese.

n.1211 According to the Sanskrit *rājaputrāḥ*. Literally, "king-sons." The Tibetan translates as just "king," omitting "sons." The translation of the commentary also has just "king."

n.1212 According to the Tibetan. Not present in the Sanskrit or the commentary.

n.1213 This paragraph is absent in the Chinese.

n.1214 Verses 6 to 14 in the Sanskrit have longer lines than the others, and each four-line verse in Sanskrit was therefore translated into eight lines of Tibetan. This English translation maintains the Tibetan verse structure, although the numbering (as elsewhere) is from the Sanskrit.

n.1215 According to the Sanskrit *gandha* and the Chinese. However, the Tibetan has *sgra* ("sound") instead, which does not fit the context.

n.1216 According to the Sanskrit. Chinese: "ministers," 大臣 (*da chen*).

n.1217 According to the Sanskrit and the commentary. The Tibetan numbering in the sūtra translation appears to be in disarray. Chinese: "36 *yi*," 三十六億 (*xan shi liu yi*), which can be 360,000, or 36 million, or 360 million.

n.1218 According to the Sanskrit *pṛṣṭhaḥ samanubaddhāni*, and the Chinese.

n.1219 According to the Sanskrit *doṣa* and the Chinese. The Tibetan translation has *dveṣa* ("anger"), which seems to be an obvious error for this sentence.

n.1220 See the preceding note. The Chinese switches to "bondage," 結縛 (*jie fu*).

n.1221 According to the Tibetan. The Sanskrit could be translated as: "The unequaled buddha heroes, dedicated to beings, / The heroes of the past, disseminated the supreme Dharma. / They will also appear in that way in future times. / Thereby, the son has gained the power of a king of the Dharma."

n.1222 Gilgit: “strings of pearls.” Chinese: “jewels strung as long necklaces.” Includes the word 珠 (*zhu*), which can mean “pearls” or “pearl-shaped jewels.”

n.1223 Verses 29 to 33 in the Sanskrit have longer lines than the others, and each four-line verse in Sanskrit was therefore translated into eight lines of Tibetan. This English translation maintains the Tibetan verse structure, although the numbering (as elsewhere) is from the Sanskrit.

n.1224 The original assumes that the reader will know this refers to silver coins, the *raupya*—the origin of the present day rupee, which was itself tied to the value of silver until the end of the nineteenth century.

n.1225 This verse has an extra line in the Sanskrit (two extra lines in the Tibetan format) and here both the Hodgson and Shastri have an additional verse of offerings that is not present in the Tibetan, Gilgit manuscript, or the Chinese.

n.1226 According to the Tibetan. Sanskrit: “vajras.”

n.1227 The Tibetan has *nang las byung ba* (“emerged from”) and the Sanskrit has *antargata* (“entered”), though in both cases the other verb is implied.

n.1228 This paragraph does not appear in the Chinese.

n.1229 According to the Sanskrit. Absent in the Tibetan.

n.1230 This paragraph does not appear in the Gilgit manuscript.

n.1231 The Chinese does not mention what the crowd saw.

n.1232 According to the Tibetan. Sanskrit and Chinese: “eighty-four thousand.”

n.1233 According to the Tibetan. Not present in the Sanskrit or Chinese.

n.1234 The first two lines are divided into four in the Tibetan. This line does not appear in the Chinese.

n.1235 This verse does not appear in the Gilgit manuscript, but is present in the Chinese.

n.1236 According to the Tibetan, “Made joyous by the bhikṣu …”

n.1237 Chinese: “They all loved and sympathized with the bhikṣu.”

n.1238 From the Sanskrit *suduṣṭa*. The Vaidya online edition has *sudṛṣṭa*.

n.1239 Chinese: “At that time, driven by anger, I ordered someone to kill him.” 我時瞋心遣令殺 (*wo shi chen xin qian ling sha*).

n.1240 The commentary explains that as the bhikṣu’s body parts are not decomposing, the king believes him to still be alive and able to return to his former condition.

n.1241 According to the Sanskrit *adoṣaduṣṭa*, and in accordance with the commentary. The Tibetan has *zhe sdang gtum med pa* (“neither anger nor wrath”), translating in accordance with the BHS meaning of the phrase, which does not seem to fit the context here. There is a different verse here in the Chinese.

n.1242 This verse does not appear in the Chinese.

n.1243 This verse does not appear in the Chinese.

n.1244 This verse is in the Tibetan, the commentary and the Hodgson manuscript. It is absent in the Gilgit, Chinese, and Shastri.

n.1245 According to the Sanskrit *sūrata* and the Chinese 善調柔 (*shan tiao rou*); the Tibetan has *nges* in error for *des*.

n.1246 The Tibetan divides the Sanskrit four-line verses into eight-line verses from verses 63 to 65.

n.1247 According to the Sanskrit and Chinese; “tastes” has been omitted in Tibetan.

n.1248 The Tibetan and Chinese again divide the Sanskrit four-line verses into eight-line verses from verses 67 to 69.

n.1249 According to the commentary and the Sanskrit. The Kangyur has *gnas* (“places”), probably being translated from a scribal corruption of *bhārya*.

n.1250 This fourth line is according to the Tibetan, Chinese, Hodgson, and Shastri.

n.1251 This is according to the Gilgit manuscript. The addition of the line, “The bodhisattvas established in retention,” in the later versions creates an unequal number of lines in the verses. The extra line is in the Chinese, while retaining a four-line format.

n.1252 According to the Gilgit manuscript. Following later versions, this line would be in the next verse, where it clearly does not belong. Does not appear in the Chinese.

n.1253 The Chinese makes this a verse on the "three poisons" by speaking of anger in the third line instead of stupidity: 非非貪想非貪想 (*fei fei tan xiang*), 非非瞋想非瞋想 (*fei fei chen xiang fei chen xiang*), 非非癡想非癡想 (*fei fei chi xiang fei chi xiang*). In Chinese Buddhist literature, the word 癡 (*chi*) can mean either "stupidity" (as in 愚痴, *yu chi*) or "ignorance" (無明, *wu ming*, literally "not clear," "not knowing") or both. However, when refering to the "three poisons" 三毒 (*san du*), the word 癡 (*chi*) is used.

n.1254 This verse does not appear in the Gilgit or Chinese.

n.1255 The Tibetan and Chinese divide the Sanskrit four-line verses 78 and 79 into eight-line verses. This verse marks the end of fascicle 8 of the Taisho editon and fascicle 9 of the Song, Yuan, Ming, Gong, and Sheng editions.

n.1256 The verse literally says, "avoid both of those," referring back to the verse on attachment and anger.

n.1257 This paragraph and the following ten verses, along with the prose paragraph they include, do not appear in the Gilgit or the Chinese.

n.1258 The Sanskrit is literally, *pratyekajina*.

n.1259 According to the Tibetan. The Sanskrit has *mṛtyu* ("death") instead of *māra*. Probably a scribal corruption in the Sanskrit, or perhaps a free translation, since *Mṛtyu* can also mean Yama, the lord of death, and by extension Māra.

n.1260 According to the BHS *karvaṭaka*, which is equivalent to the Sanskrit *karvaṭa*. They are defined as being the central administrative town for two to four hundred villages. It is also said to mean "a mountain village," though that is not the meaning here. However, the Tibetan translation *ri khrod* means just "mountains," which does not fit the context.

n.1261 This paragraph does not appear in the Gilgit or the Chinese.

n.1262 This sentence is simpler in the Gilgit and Chinese. Fascicle 9 in the Taisho edition, and fascicle 10 in the Song, Yuan, Ming, Gong and Sheng editions, begin here.

n.1263 This does not quite match the description of the princesses in palanquins, and simply "maidens" pulling the chariot, as given in the prose, perhaps indicative of different origins for these passages. Chinese: "Their chariots are completely covered in nets of gold," 金網彌覆於車上 (*jin wang mi fu yu che / ju shang*).

n.1264 This verse is followed by an additional verse in the Chinese in which the sons elaborate on their reasons for refusal.

n.1265 According to the Tibetan. The Sanskrit has "glorious svastikas and wheels." This verse not in the Gilgit manuscript, but is present in the Chinese.

n.1266 From this point on in the verses, Supuṣpacandra is frequently referred to as Puṣpacandra, and once as Supuṣpa, presumably because of the verse meter. The Tibetan translates all as if they were Supuṣpacandra (*me tog zla mdzes*, "beautiful flower moon"), although, literally, Puṣpacandra would be *me tog zla ba* ("flower moon") and Supuṣpa would be *me tog mdzes pa* ("beautiful flower"). The Chinese consistently translates the name as 善花月 (*shan hua yue*), the equivalent of Supuṣpacandra, except for three instances of Puṣpacandra 花月 (*hua yue*, flower moon). Rather than "beautiful," it uses the word 善 (*shan*, "excellent," "virtuous") which in the Chinese perception is more befitting and dignified for a dharmabhāṇaka.

n.1267 This verse is not in the Gilgit manuscript, but is in the Chinese.

n.1268 This paragraph of prose and the subsequent nine verses are not in the Gilgit manuscript or the Chinese.

n.1269 According to the Sanskrit *siddha-vidyādhara*, and to the commentary (*grub pa dang rig pa 'dzin pa dang*). The sūtra translation has *grub pa'i rig sngags 'chang*.

n.1270 "Lord of birds" (Sanskrit, *khagādhipa*; Tibetan, *bya rgyal*) is usually a synonym for *garuḍa*.

n.1271 A group of lions is called a "pride."

n.1272 The Degé here has *bde* in error for *de*, as in the Yongle and Peking Kangyurs.

n.1273 According to one of the meanings of the Sanskrit *sāra*, and the commentary. The Tibetan translation of the sūtra has *snying po* ("essence").

n.1274 This sentence does not appear in the Chinese.

n.1275 Sanskrit: *hā*. Translated into Tibetan in the commentary as *ha ha*, and in the sūtra as *kye ma*.

n.1276 According to the Tibetan, which presumably translated from a manuscript with *āścarya*. The Shastri and Hodgson have *ācārya* ("master," "spiritual teacher").

n.1277 This and the twenty-six verses that follow are not in the Gilgit manuscript or the Chinese.

n.1278 The Sanskrit has also *kinnaras* .

n.1279 According to the Sanskrit *vihvala*. The Tibetan translation has *mi dran* (“without memory”).

n.1280 According to the Tibetan and the commentary. Sanskrit: “In a pure body come and teach beings.”

n.1281 According to the Sanskrit *bho bho*. The Tibetan translates as *kye ma* and *kye kye*. The commentary explains that this is an exclamation to keep someone’s attention.

n.1282 According to the Sanskrit and the commentary. The sūtra in Tibetan has a scribal corruption of *gzungs* to *gzugs*.

n.1283 The four-line verses from 14 to 27 in the Sanskrit are each made into eight-line verses in the Tibetan.

n.1284 The Degé has *bcu* (“ten”) in error for *dang*, which is in most Kangyurs. The Tibetan appears to have translated from a manuscript with *bala* (“strength”), while present manuscripts have *vara* (“supreme”).

n.1285 According to the Tibetan, which may have translated from a text that had *vīrāya* (“heroism”), or *vīrayā* (“heroically”), or less likely *vīrya* (“heroism”), or *vira* (“hero”). The Sanskrit has *virajā* (“stainless one”).

n.1286 According to the Sanskrit *tṛṣṇāya* and the Yongle and Peking *sred pas*. Other Kangyurs have *srid pas* (“by existence”).

n.1287 According to the Sanskrit. Another variation of the shorter form of Supuṣpacandra.

n.1288 These lines are actually from verse xxi, but in the Tibetan and in this translation have been moved forward to make the passage more readable in these languages.

n.1289 In the Tibetan, this line is erroneously repeated in a slightly different translation. That repetition has been avoided here.

n.1290 According to the Tibetan. The Sanskrit has instead *sattvān nātha* (“lord of humans”).

n.1291 According to the Sanskrit. This line is absent in the Tibetan.

n.1292 According to the Sanskrit and the commentary. “Four” is omitted in the translation of the sūtra.

n.1293 According to the commentary's *sangs rgyas dang sangs rgyas ma yin pa'i sems can* ("buddhas and beings who are not buddhas"). The sūtra translation has the obscure *sangs rgyas sangs rgyas sems can* ("buddhas, buddhas, beings"). The Sanskrit has *buddhaputra-sattva* ("bodhisattvas and beings").

n.1294 According to the Sanskrit and the commentary. The Tibetan translation of the sūtra has just "tree."

n.1295 According to the Tibetan; "quickly" is absent in the Sanskrit.

n.1296 According to the Sanskrit *patitaṃ mṛttikaṃ*. The Tibetan has *shing bzhin 'gyel* ("fallen like a tree"), presumably from a corruption in a Sanskrit manuscript of *mṛttikaṃ* ("dead") to *vṛkṣaṃ* ("tree").

n.1297 According to the Tibetan *gnod byed*. The Sanskrit has *anitya* ("transient," "impermanent").

n.1298 Chinese: "The world is destroyed by desires."

n.1299 According to the Tibetan, which unusually here is in accord with the Gilgit *jvara* ("fever") while the Shastri and Hodgson have *jala* ("net").

n.1300 Chinese: "This fever and anxiety of the body and mind."

n.1301 This is followed by an additional verse in the Chinese.

n.1302 The four-line verses from 108 to 115 in Sanskrit are each rendered as eight-line verses in the Tibetan and Chinese.

n.1303 This is followed by two additional verses in the Chinese.

n.1304 The Gilgit has *padmaka* ("cherry wood").

n.1305 These two lines translated according to the Sanskrit. The Tibetan has *de yi rus pa sgrom ni byas par gyur / dge slong dag gis de yang der bsregs te*, interpreting *droṇa* according to one of its other Sanskrit meanings of "bucket," as *sgrom* ("box") and seeming to mean that the bhikṣus then burned the relics, which is surely not the intended meaning; the verb here in the Sanskrit, *māpita*, meant "measure" or "amount," as in the Pali equivalent *doṇamāpaka*. One *droṇa* is said to be roughly equivalent to 5 liters or 9.5 kilograms, and therefore this is a substantial amount of relics.

n.1306 Morning, noon, and evening.

n.1307 Chinese: "made offerings three times a day." This is followed by two additional lines describing the offerings in the Chinese.

n.1308 Past, present, and future. Chinese: “To correct all the wrongdoings resulting from stupidity, he confessed in front of the stūpa.”

n.1309 The Chinese adds “tirelessly.”

n.1310 This line does not appear in the Chinese.

n.1311 The text suddenly switches to first-person narrator, the reason for this—that the Buddha was King Śūradatta in one of his previous lives—having been explained in verse 80 (36.142) and to be repeated some verses later in verse 119 (36.224).

n.1312 The text reverts briefly to the third-person narration at this point.

n.1313 The Gilgit and Chinese have “young man!” (*kumāra*; 童子, *tong zi*) instead of “Ānanda.”

n.1314 As throughout this translation, the bracketed verse numbers are those of the Sanskrit text; here, the order of the verses in the Tibetan differs and verses 119-120 appear below. In the Chinese, this verse is followed by an additional verse.

n.1315 An alternative name for Nandika.

n.1316 According to the Sanskrit, the Tibetan of the commentary *zhi ba'i rgyal po*, and the Chinese 寂王佛 (*ji wang fo*). The Tibetan translation of the sūtra has *zhi ba'i rgyal ba*, which appears to have been a scribal corruption. A buddha of this name is briefly mentioned elsewhere in the Kangyur.

n.1317 This verse does not appear in the Gilgit manuscript or the Chinese.

n.1318 This is followed by an additional verse in the Chinese.

n.1319 According to the sūtra translation, Chinese, Shastri, and Gilgit *susamvṛta*. The commentary translates as *bsdams* (“restrained”), which is in accordance with the Dutt *saṃbṛhita*.

n.1320 The Chinese has: “the bodhisattva is learned in the Dharma, which is like a vast ocean, and has limitless merit.”

n.1321 According to the Sanskrit and the commentary. The sūtra translation has “below them.” The Chinese has “comparable.”

n.1322 The division of the lines into verses in this passage differs in the Chinese. The last line of this verse is the first of a Chinese verse that has three additional lines not present in the Sanskrit or the Tibetan.

n.1323 The Degé has *zhing* (“realm”) in error for *zhi* (“peace”).

n.1324 Translated according to the Sanskrit *śrutasya* and the Tibetan *thos* in the Narthang, Coné, Peking, Lithand and Yongle Kangurs. The Degé, Lhasa, and Stok Palace Kangyurs have *stong* (“thousand” or “empty”).

n.1325 This verse does not appear in the Chinese.

n.1326 In the Chinese this verse is followed by a short prose passage.

n.1327 From this point to the end of the chapter, each four-line Sanskrit verse is rendered in Tibetan as an eight-line verse.

n.1328 According to the Tibetan, presumably translating from a Sanskrit text that read *adānta* instead of the extant Sanskrit text’s *sudānta*, according to which this line would be translated as “They are tamed, perfectly tamed, and tamers of beings.”

n.1329 According to the Tibetan and the Hodgson. The Gilgit and the Shastri have, “pacified and follow the perfectly pacified.”

n.1330 According to the Sanskrit *nairyāṇika*. The Tibetan has simply *’byung bar ’gyur ba* (“arising”).

n.1331 According to the Tibetan. The Sanskrit has “wild and intoxicated.”

n.1332 This verse is followed by an additional verse in the Chinese.

n.1333 The Chinese has, “They are supreme ones, leaders of the three realms.”

n.1334 According to the Sanskrit and Chinese. The Tibetan has *gsal* (“clarity”).

n.1335 According to the Sanskrit *jātyandha* and the Chinese 生盲無所睹 (*sheng mang wu suo du*). The Tibetan has just “blind.”

n.1336 The Chinese has a different verse.

n.1337 According to the Tibetan. Sanskrit: “immeasurable.”

n.1338 According to the Sanskrit *bahulīkartavya*. The Tibetan *mang du bya*, a regular element in this list elsewhere, is missing here.

n.1339 According to the Sanskrit *puṇyabalādhipataye* and the Tibetan of the commentary *bsod nams kyi dbang du gyur pa*. The Tibetan translation of the sūtra has *bsod nams kyi zhing du gyur pa* (“becoming a field of merit”), which from the context appears to be an error.

n.1340 The prose up to this point does not appear in the Chinese.

n.1341 The Chinese version of this sentence is more detailed.

n.1342 According to the Sanskrit *abhirata* and the Tibetan *dga' zhing* of the Narthang, Coné, Peking, and related Kangyurs. The Degé, Lhasa, and Stok Palace have *dpa' zhing* ("heroic"), which may be a scribal corruption of *dga' zhing*. but could also mean "were heroic" [with the strength of patience].

n.1343 In the Chinese the last line of this verse is the first line of a verse with three additional lines. The division into verses of this entire passage differs in the Chinese.

n.1344 The Chinese uses the analogies of a wild horse and foam.

n.1345 The commentary explains this verse at great length (18 pages in the Degé Tengyur, from F.239.a.1 to F.248.a.3).

n.1346 This verse is translated according to the Tibetan and accords with the Chinese.

n.1347 The order of this and the preceding verse is reversed in the Chinese.

n.1348 Chinese: "because."

n.1349 The order of this and the preceding verse is reversed in the Chinese.

n.1350 Chinese: "moon on water."

n.1351 The Chinese uses the name 善花 (*shan hua*), which translates Supuṣpa, the name of the bhikṣu in chapter 36, which appears to be a scribal error for 善化 (*shan hua*, Varapuṣpasa). The first character is the same, while the second characters sound very similar; one is "flower" 花 (*hua*, the first tone), the other one is "tamable" 化 (*hua*, the fourth tone): "transformation, transformable, teachable, tamed, tamable." However, both Varapuṣpasa and Supuṣpa have been prophesied to become Maitreya.

n.1352 Chinese: "At that time King Supuṣpa (in error for Varapuṣpasa) had a son named …"

n.1353 In the Sanskrit, this interjection translated into Tibetan as *a la la* is actually *hūṃ*. *Hūṃ*, though presently associated with seed-syllables and mantras in tantric practice, in this context is clearly an expression of rejoicing. The Chinese has literally, "uttered loud voices and wept aloud."

n.1354 The order of this and the preceding verse is reversed in Chinese.

n.1355 The Gilgit has “unblemished correct conduct” instead of “countless Dharma teachings.” The Chinese agrees with the Gilgit, but adds “thought” or “motivation.”

n.1356 The Gilgit has “said these words to him” instead of “felt great joy.” Chinese: “even when he went to visit Puṇyamatin.”

n.1357 Chinese: “The king…”

n.1358 Chinese: “The king…”

n.1359 The Sanskrit actually has an alternative version of his name: Maitraka. The Chinese has an alternative name as well, 慈尊 (*ci zun*), but the Chinese translation does not make a distinction between Maitreya and Maitraka.

n.1360 The Chinese has Supuṣpa, 善花 (*shan hua*).

n.1361 According to the BHS *padumotturu*, and the commentary’s *pad ma’i mchog*. The Tibetan translation of the sūtra has *rkang gnyis gtso bo* (“Chief of the two-legged”), perhaps translating from a corruption that included *padma* (“lotus”) becoming *pada* (“legs”).

n.1362 Chinese: “at the places of the jinas.”

n.1363 The Chinese adds: “flowers and incense.”

n.1364 The Sanskrit is *vihāra*, but here with its meaning of huts, forest abodes for renunciants. This is absent in the Chinese.

n.1365 According to the Sanskrit *udāra* and the Chinese. The Tibetan translates this as *rgya che* (“vast”) according to one of its other meanings.

n.1366 Conclusion of fascicle 9, in the Taisho edition.

n.1367 According to the commentary, which gives gold as an example. The Sanskrit *kāṃsya*, which the Tibetan translates as *nor* (“wealth”), means brass or bell metal, so that the phrase *kāṃsya-kūṭa* could literally mean “brass-fraud.” Edgerton (p. 175) defines the BHS equivalent *kāṃsa-kūṭa* as meaning someone who substitutes brass for gold.

n.1368 According to the commentary. The Sanskrit *karṣaṇa* (which could be translated as “dragging”) the Tibetan translates as *gzung* or omits.

n.1369 From the Sanskrit *rhodana*. The Tibetan omits or translates as *gzung* (“grasp”).

n.1370 From the Sanskrit *taḍaṇa*. The Tibetan translates as *gtse* (“harm”).

n.1371 According to the Tibetan *bsdigs pa*.

n.1372 The commentary specifies this means "cutting off hands, feet, ears, nose, and so on."

n.1373 According to the Tibetan and Chinese.

n.1374 According to the Sanskrit *upakleśa* and the commentary's *nye ba'i nyon mongs*. In the Chinese, instead of the usual translation for the Sanskrit *upakleśa* as 隨煩惱 (*sui fan nao*), the Chinese puts another word, "gathering after kleśa," 煩惱聚 (*fan nao ju*), which can mean all aspects of *kleśa*, and will include both major and minor aspects: 遠離一切煩惱聚 (*yuan li yi qie fa nao ju*).

n.1375 This verse does not appear in the Chinese.

n.1376 Literally, "elephant king." The Chinese simply has "the king."

n.1377 Chinese: "The king gained supreme benefits"是王獲得最勝利.

n.1378 According to the Sanskrit *ṛkṣa* and the Chinese. The Tibetan translates as *dred*.

n.1379 According to the Sansrit *prārthana*. The Tibetan lists "accomplishment" and "aspiration" as separate qualities.

n.1380 According to the Sanskrit. *Saṃṛddhi* was translated into Tibetan as *'byor pa* according to alternate meanings such as "wealth."

n.1381 According to the Sanskrit of the Hodgson and Shastri. It is absent in the Gilgit and the Chinese.

n.1382 There is an additional first verse in the Chinese.

n.1383 This is followed by an additional verse in the Chinese, and another two lines about water flowing from the body.

n.1384 This and the other verses with Roman numerals do not appear in the Gilgit manuscript or the Chinese.

n.1385 This is followed by an additional verse in the Chinese.

n.1386 This paragraph does not appear in the Chinese.

n.1387 In the Chinese, in place of this paragraph there is a long prose passage on knowing all views in one instant.

n.1388 This verse is in the Hodgson manuscript and the Tibetan. It does not appear in the Chinese, or the Gilgit or Shastri manuscripts.

n.1389 The Chinese has a variation of this verse.

n.1390 According to the Sanskrit. Absent in the Tibetan.

n.1391 In the Tibetan this four-line verse is reduced to three lines.

n.1392 This verse does not appear in the Gilgit manuscript or in the Chinese.

n.1393 According to the Sanskrit and the Chinese. Absent in the Tibetan.

n.1394 Chinese: "have attained all the Dharma of the buddhas," 得一切佛法 (*de yi qie fo fa*), and adds "have attained all higher cognitions," 得一切神通 (*de yi qie shen tong*).

n.1395 The verses with Roman numerals are absent in the Gilgit manuscript and the Chinese.

n.1396 According to the Stok Palace reading *log pa'i lta ba ngan dang mi grogs shing*. The Degé has *log pa'i lta ba phan dang mi grogs shing*.

n.1397 According to the Sanskrit *kaya-vāṅmanaḥ-saṃvara-parivartaḥ*. The title does not appear in the Tibetan translation. The commentary divides this chapter into three chapters.

n.1398 According to the Sanskrit *tṛṣṇa* and the Chinese. The Tibetan has *srid*, which is a scribal error for *sred*.

n.1399 According to chapter 1, where the Sanskrit is *satyānupraveśa*, and the Chinese. In this chapter, the Sanskrit in all versions is *sattvānupraveśa* ("entering beings") and is translated accordingly into Tibetan. This therefore appears to be a very early scribal error in the Sanskrit.

n.1400 The commentary explains this to mean the birthlessness of all letters, such as *a*. Otherwise, the identity of the three mantras is a mystery. Chinese: 三種語言 (*san zhong yu yan*), literally, "three kinds of languages," which may mean "teachings" or "theories," and may be a translation of the Sanskrit *vāc* or *vākya*.

n.1401 Does not appear in the Chinese, which has instead "the quality of being generous to beggars."

n.1402 This is absent in the list of chapter 1, and in the commentary to that chapter. The commentary does not discuss the list in chapter 40, but this is also absent in the Sanskrit for that chapter. It is present in the Chinese as "the four noble truths."

n.1403 According to the Tibetan *des pa*, the commentary, and the Sanskrit *suratatā*. Here there is *dge ba* instead of *des pa*, presumably the remainder of "correct conduct" listed in chapter 1 but missing here. The definition given here matches the commentary given for *des pa* in chapter 1. Chinese: "the face is always pleasant."

n.1404 According to the Tibetan *'jam pa* in chapter 1, and the Sanskrit *mādhurya*, which can also mean "sweet." Here in chapter 40 there is *mnyen pa*, presumably from "tolerance" (*mārdavatā*), which was in the list of chapter 1 but is missing in this chapter. Chinese: 美妙言; the adjective 美妙 accords with *mādhurya* but adds 言 (*yan*, "speech / speak") so that it means "gentle speech."

n.1405 Chinese: "It is saying beneficial things to others."

n.1406 In chapter 1, being welcoming is also in the list, and "standing up quickly" one would expect to be its definition. It may be that there was an early loss of the definition of "courteous." Chinese: 先言善來速起迎接 (*xian yan shan lai su qi ying jie*), literally, "saying words of greeting first, and standing up quickly to welcome visitors."

n.1407 Tibetan: *gus pa*. Sanskrit: *gaurava*. The commentary's explanation is to be fearful in the guru's presence while seeing him as your teacher and being his follower at all times.

n.1408 Chinese: "respectful and fearful."

n.1409 According to the BHS *akūhaṇatā* and the Chinese 無諂曲 (*wu chan chu*).

n.1410 According to the Sanskrit. Instead of "interior" the Tibetan has *sman shong* ("valley of herbs"). The Chinese has just "caves" 巖穴 (*yan xue*).

n.1411 According to the Tibetan and Chinese. "Strengths" and "fearlessnesses" are absent in the Sanskrit.

n.1412 According to the Tibetan and the Chinese 斷除憎愛. The BHS *anunaya-pratighaprahāṇa* means "the elimination of the obstacle of attachment."

n.1413 According to the Tibetan and the Chinese 發起未生之善 (*fa qi wei sheng zhi shan*). Sanskrit: "Not developing the bad qualities that have not been developed."

n.1414 According to the Tibetan. In chapter 1 this was listed as "the knowledge of the nature of the level of irreversibility." In this chapter it is simply "irreversibility," while the Sanskrit for this chapter is "the characteristic of

irreversibility" (*avaivartyalakṣaṇam*). Chinese: 不退相 (*bu tui xiang*), which accords with the Sanskrit. In chapter 1, this is translated as 住不退相 (*zhu bu tui xiang*), "remaining in the state of irreversibility."

n.1415 According to the Tibetan and the Sanskrit of chapter 1. Here in chapter 40, and also in the commentary on chapter 1, it is translated as *dge ba'i chos phun sum tshogs pa* ("a perfection of good qualities") from the Sanskrit *kuśala-dharmābhisaṃpat* (which could be translated as "the attainment of good qualities"). Chinese: 出生善法 (*chu sheng shan fa*).

n.1416 According to the Sanskrit. The Tibetan appears to have translated from a manuscript that had *utpāda* ("production") in error for *anutpāda* ("nonproduction"), translating therefore as "the production and nonperishing of the phenomena of the mind and mental events." The Tibetan translation in the commentary's first chapter of this definition omits both negations, and therefore has "skilled in the realization of the essence of the arising and cessation of the phenomena of the mind and mental events." Chinese: 知心及數善巧方便而得一心 (*zhi xin ji shu shan qiao fang bian er de yi xin*), "a one-pointed mind that is skilled in knowing the mind and mental events." It does not mention production or nonproduction.

n.1417 Absent in the list of definitions here, and in the commentary, is chapter 1's "the equality of the different kinds of beings." The Chinese uses three descriptions here: 捨棄 (*she qi*), "disregard"; 忍辱 (*ren ru*), "tolerate the insult"; and 無減 (*wu jian*), "without decreasing." The third can refer to patience, thus "without losing patience."

n.1418 According to the Tibetan of chapter 1, the commentary, and the Sanskrit. In the Tibetan translation of chapter 40, the word "words" is omitted. Chinese: 句義 (*ju yi*), "verses and meanings," "meaning of verses."

n.1419 The commentary gives as an example "the sixteen emptinesses." Chinese: 法句 (*fa ju*), "Dharma verses."

n.1420 Chinese: 知義非義差別智 (*zhi yi fei yi cha bie zhi*), which can also be interpreted as "the knowledge to distinguish between correct and incorrect meanings."

n.1421 According to the Tibetan and Chinese. Absent in the Sanskrit in this chapter, though present in the list in chapter 1.

n.1422 According to the Tibetan, the Chinese, and the Sanskrit *rakṣaṇam* ("guarding") in chapter 1, the Tibetan in chapter 40, and the commentary on chapter 1. The Sanskrit for chapter 40 has *lakṣaṇam* ("characteristic"), which would give the meaning "characteristic of conduct."

n.1423 According to the Sanskrit *asaṃbhrantatā* and its *Mahāvyutpatti* definition as *ma nor ba*. The Tibetan editions have *spyos* and *spyoms*. The Chinese has 覆藏善事 (*fu cang shan shi*), literally, "concealing virtuous acts," which may refer to training in the conduct of a bodhisattva: "revealing one's own nonvirtuous acts, concealing virtuous acts."

n.1424 The Tibetan translates *avikalpa* in chapter 1 and in the commentary as *mi 'chos pa*, but here in chapter 40 it is translated as *rnam par mi rtog pa* ("not conceptually fabricated"), which is a particular BHS meaning of *avikalpa*. The Chinese 不分別威儀 (*bu fen bie wei yi*) accords with the BHS. The commentary's definition does, however, encompass both meanings by saying that this means being free of negative thoughts and therefore the conduct is uncontrived, unfabricated.

n.1425 According to chapter 1, where the Sanskrit *īryāpatha-prāsādikatā* was translated as *spyod pa mdzes pa* ("beautiful conduct"). In chapter 1 the Chinese translated *prāsādikatā* as two qualities: 端 (*duan*), "proper, upright, dignified," and 雅 (*ya*), "elegant, graceful." However, here in chapter 40 [F.164.b] the Tibetan translates *prāsādikatā* in the more usual way as *dang ba* ("clear," "serene," "attractive"), but the Sanskrit has *indryapatha*, presumably a corruption of *īryāpatha*, and therefore the Tibetan has *dbang* ("faculties") instead of *spyod pa* ("conduct," "beautiful faculties"), and therefore appears to have been translating from *indryapatha*.

n.1426 Literally, "the hands are always extended." The commentary says, "ready to give material possessions or the Dharma." Chinese: 常舒施手 (*chang shu shi shou*), "always extending hands of generosity."

n.1427 Chinese: 恥諸暴惡 (*chi zhu bao er*), "embarrassed by [one's own] nonvirtuous actions, which are exposed."

n.1428 According to the Sanskrit *anabhimukhatā*. The Tibetan does not have the negative and has simply *mngon du gyur pa*. The commentary to chapter 1 appears to follow the absence of the negative. The Chinese adds 羞諸愚害 "ashamed of the stupidity and harms committed by oneself."

n.1429 According to the Tibetan in chapter 1, *sgrub pa dang nges par sgrub pa,* and the Sanskrit *āhāranirhāra*. Cf. Edgerton (112) where *āharaṇatā* means "winning, getting, attainment." Here in chapter 40, the Tibetan is *zas sgrub pa* ("attainment of food") with *āhāra* here translated as "food." The definition is "sharp wisdom," which does not appear to be food related. The commentary also defines it as "perfecting good qualities and eliminating negative ones, and that sharp wisdom develops from that." Gómez et al. (n. 18, p. 85)

describe this compound as a problematic term and give a conjectural translation as "bringing together and taking away" (p. 57). Chinese: 部分別巧便智 (*bu fen bien qiao bian zhi*) from the Sanskrit *āhāranirhāra-kauśalya-jñāna*. This consists of two elements: the first is 部分別智, "knowledge based on analysis of various categories of Buddha's teachings", and the second element, 巧便智, is "knowledge based on skillful means."

n.1430 In chapter 1 the Tibetan is *nges pa'i tshig rnam par gzhag pa shes pa* and the Sanskrit is *niruktivyavasthānajñānam*. The commentary makes "definitions" (*nges pa'i tshig*) part of the definition of *rnam par gzhag pa shes pa* and the Tibetan and Sanskrit in chapter 40 has *rnam par gzhag pa shes pa* and *vyavasthānajñānam* only. Chinese: 知處所智 (*zhi chu suo zhi*), in accord with the Sanskrit. Literally, "the wisdom of knowing," 處所 (*chu suo*). The term 處所 (*chu suo*) literally means "place" or "how to place, set forth, establish."

n.1431 According to the Sanskrit *abhirati*. The Tibetan has *mi 'dor ba* ("not abandon"). In chapter 1 the word used was *nispādana*, translated into Tibetan as *sgrub* and into English as "accomplishment."

n.1432 Chinese: 修禪發通 (*xiu chan fa tong*), which can be understood as "miraculous powers or higher cognitions that arise from meditation practice."

n.1433 According to the BHS *āmiṣa*. Translated into Tibetan as *zang zing*. Chinese: 不悕資生 (*bu xi zi sheng*), literally, "not expecting to receive things for daily needs."

n.1434 Chinese: "inappropriate mendicants."

n.1435 According to the commentary, this means that pointless conversations with other mendicants will prevent the development of one's own meditation. Chinese: "associating with those who are appropriate and avoiding those who are inappropriate."

n.1436 Absent from the Chinese.

n.1437 According to the Sanskrit *upālambhā* and the Chinese 取著 (*qu zhuo*). Translated into Tibetan as *klan ka*, "objectors."

n.1438 Chinese: 凡愚 (*fan yu*), "ordinary foolish people."

n.1439 Chinese: 貧賤 (*pin jian*), "who are impoverished and in low social ranks."

n.1440 Chinese: 貧苦 (*pin ku*), "impoverished and suffering."

n.1441 According to the Sanskrit, Chinese, and the commentary. "The result" is absent from the Tibetan, apparently by error.

n.1442 Sanskrit *nimantraṇatā* (Shastri: *nimantrahatā*): "to invite." Tibetan and commentary: *mgron du gnyer ba* ("take care of as one's guests"). Chinese: 勸請 (*quan qing*), "urging" or "encouraging."

n.1443 According to chapter 1 and the commentary. "Having veneration" is absent in chapter 40.

n.1444 "Knowledge" is according to chapter 1. It is absent in the Sanskrit for chapter 40. The Tibetan has, "What is the rejection of the characteristics of things?" Chinese: "skill in discerning the characteristics of things."

n.1445 According to the Hodgson manuscript. The Tibetan lacks "of dhyāna." The Sanskrit has solely "the knowledge of the teachings." The Chinese has solely 知佛法力 (*zhi fo fa li*), "understanding the strength of the Buddha's Dharma."

n.1446 In chapter 1 the Sanskrit has *śīladṛdhatā* ("stability of conduct") and the Tibetan has *tshul khrims dam pa* ("excellent conduct"). In chapter 40 the Sanskrit is *śīlādhiṣṭhānatā* and the Tibetan has *tshul khrims kyi gnas* ("the state of conduct"). Chinese: 安住於戒 (*an zhu yu jie*), "remaining in correct conduct."

n.1447 According to the Tibetan of chapter 1, the Sanskrit in both chapter 1 and chapter 40, and the commentary. The Tibetan here has "the light of wisdom." Chinese: 得智照明 (*de zhi zhao ming*), "attainment of the illumination of wisdom."

n.1448 "Knowledge" has been added in the English translation for clarity, but is only implied in the Sanskrit, Chinese, and Tibetan.

n.1449 According to the Sanskrit *vidyā*. The Tibetan has *rigs* in error for *rig*.

n.1450 In chapter 1 this is "the level of patience."

n.1451 "Level" is clearly singular in the Sanskrit *bhūmiḥ*. The commentary identifies this with the ten bhūmis ("levels") of the bodhisattva. Chinese: "ten levels."

n.1452 In chapter 1 this is "being free from impatience."

n.1453 Chinese: "tathāgatas."

n.1454 According to the Sanskrit *bhaiṣajya* and the Chinese 醫王 (*yi wang*); translated into Tibetan as *rtsi*.

n.1455 According to the Sanskrit *vandanīyā*. Tibetan: *phyag bya ba*. Chinese: 禮拜 (*li bai*), "pays homage," "bows down to."

n.1456 According to the Sanskrit *kola*. The Tibetan *gzings* can mean "a boat," but also "a ferry," which in Tibet was sometimes a raft. Chinese: 舟筏 (*zhou fa*), "boat" or "raft."

n.1457 In chapter 1 "quality" is singular, and in this chapter it is plural. This difference is not discernible in the Tibetan.

n.1458 According to the Tibetan in chapter 1, which has *sgrub pa* ("accomplishment"). The Sanskrit *āhārikā* was translated by Gómez et al. according to an alternate meaning, "that which brings." Chapter 40 has *asaṃhartya*, which in that chapter and in the commentary is translated as *mi 'phrogs* ("cannot be taken away"). The Sanskrit and the Tibetan of chapter 1 better fit the definition of this term as given in chapter 40, which includes the word *āharaṇa*. However, the commentary differs in its definition, specifying that it cannot be undermined by māras or tīrthikas. Chinese: 獲得一切智智, "attainment of the wisdom that accomplishes all wisdom"; the word "wisdom," 智, appears twice consecutively in chapter 40. In chapter 1, it is 引導一切智, where the word "wisdom" appears only once, "[the wisdom] that brings all wisdom."

n.1459 According to the Sanskrit and Chinese. "Beings" is absent in the Tibetan.

n.1460 According to the Sanskrit *upadrava*. The Tibetan translates as *gtse ba* ("violence") and the commentary as *gnod pa* ("harm"). The Chinese 苦難 (*ku nan*), "sufferings and hardships," accords with the Sanskrit *upadrava*.

n.1461 Chinese: "Why have they obtained fearlessness?"

n.1462 According to the Sanskrit *kṣema*. The Tibetan translates as *bzod pa*.

n.1463 According to the Tibetan *yongs su brtag pa dang phyir brtag pa*. The commentary has *btran par byas* ("made stable") and the Sanskrit *ākoṭi* and *pratyākoṭi* is obscure as it appears to mean "to beat," but presumably "examine" is meant. Chinese: "because they have examined 觀察 (*guan cha*) and reexamined 溫習 (*wen xi*) all phenomena thoroughly," or alternatively, "because of the familiarity of having examined all phenomena thoroughly."

n.1464 This appears to be a combination, perhaps with some scribal omission, of two qualities listed in chapter 1.

n.1465 According to the Sanskrit. The Tibetan has the negative: “they don’t give rise to reverence.” Chinese: 謂知多欲過故 (*wei zhi duo yu guo gu*), “because they know the faults of having many desires.”

n.1466 In the Dutt this is the conclusion of a penultimate chapter at this point.

n.1467 According to the Tibetan. “Light rays” is absent in the Sanskrit and Chinese.

n.1468 According to the Tibetan and Chinese. “The meaning” is absent in the Sanskrit.

n.1469 The title of this final chapter, which would normally appear here at the conclusion of the chapter, is not given in the Sanskrit or Tibetan.

b.

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g. # GLOSSARY

g.1 ## Ābhāsvara

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Ābhāsvara

The highest of the three paradises that are the second dhyāna paradises in the form realm.

g.2 ## Abhāva

dngos po med pa las byung · dngos po med pa las byung ba

དངོས་པོ་མེད་པ་ལས་བྱུང་། · དངོས་པོ་མེད་པ་ལས་བྱུང་བ།

Abhāva · Abhāvasamudgata

A buddha countless eons in the past.

g.3 ## Abhirati

mngon par dga′ ba

མངོན་པར་དགའ་བ།

Abhirati

The realm of Buddha Akṣobhya, beyond countless buddha realms in the eastern direction.

g.4 ## Absence of aspiration

smon pa med pa

སྨོན་པ་མེད་པ།

apraṇihita

The absence of any conceptual goal that one is focused upon achieving, knowing that all composite phenomena create suffering. One of the three doorways to liberation.

g.5 Absence of attributes

mtshan ma ma mchis pa · mtshan ma med pa

མཚན་མ་མ་མཆིས་པ། · མཚན་མ་མེད་པ།

animitta

The absence of the conceptual identification of perceptions. Knowing that the true nature has no attributes, such as color, shape, etc. One of the three doorways to liberation.

g.6 Ācārya

slob dpon

སློབ་དཔོན།

ācārya

A spiritual teacher, meaning one who knows the conduct or practice (*carya*) to be performed. It can also be a title for a scholar, though that is not the context in this sūtra.

g.7 Acintyapraṇidhānaviśeṣasamudgatarāja

smon lam bsam gyis mi khyab pa khyad par du 'phags pa'i rgyal po

སྨོན་ལམ་བསམ་གྱིས་མི་ཁྱབ་པ་ཁྱད་པར་དུ་འཕགས་པའི་རྒྱལ་པོ།

Acintyapraṇidhānaviśeṣasamudgatarāja

A buddha countless eons in the past.

g.8 Affliction

nyon mongs

ཉོན་མོངས།

kleśa

See "kleśa."

g.9 Aggregate of correct conduct

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

—

One of the five undefiled aggregates (*zag med kyi phung po lnga*), the others being the aggregates of concentration (*samādhi*), discriminative awareness (*prajñā*), liberation (*vimukti*), and insight of the primordial wisdom of liberation (*vimuktijñānadarśana*).

g.10 Agnīśvara

me yi dbang phyug

མེ་ཡི་དབང་ཕྱུག

Agnīśvara

g.11 Ailavila

Ir bir

ཨི་ར་བིར།

Ailavila

Synonymous with Kubera, who, in this sūtra, is distinct from Vaiśravaṇa. The name Ailavila is derived from his mother, and means "the son of Ilavilā."

g.12 Ajita

mi pham pa

མི་ཕམ་པ།

Ajita

The other name of Maitreya (or Maitraka), the bodhisattva who will be the fifth buddha of the Good Eon.

g.13 Akaniṣṭha

'og min

འོག་མིན།

Akaniṣṭha

The highest of the seventeen paradises in the form realm. Within the form realm it is the highest of the eight paradises of the fourth dhyāna. Within the fourth dhyāna it is the highest of the five Śuddhāvāsika (pure abode) paradises.

g.14 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

Akṣobhya

The buddha in the eastern realm, Abhirati. Akṣobhya, who in the higher tantras is the head of one the five buddha families, the vajra family in the east, was well-known early in the Mahāyāna tradition.

g.15 Alakavatī

lcang lo can

ལྕང་ལོ་ཅན།

Alakavatī

The world of yakṣas ruled over by Kubera.

g.16 Amaranth

ku ra ba ka

ཀུ་ར་བ་ཀ

kurabaka

g.17 Amitābha

'od dpag mad

འོད་དཔག་མད།

Amitābha

The buddha of the western realm of Sukhāvatī. In the sūtras more commonly known as Amitāyus.

g.18 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

Amitāyus

The buddha in the realm of Sukhāvatī. Later and presently, he is better known by his alternative name, Amitābha. Not to be confused with the buddha of long life, Aparimitāyus, whose name has been incorrectly back-translated into Sanskrit as Amitāyus also.

g.19 Amoghadarśin

mthong na don yod

མཐོང་ན་དོན་ཡོད།

Amoghadarśin · Amogha

A bodhisattva who appears in Mahāyāna sūtras.

g.20 An Adornment for the Precious Path to Liberation

dam chos yid bzhin nor bu thar pa rin po che'i rgyan

དམ་ཆོས་ཡིད་བཞིན་ནོར་བུ་ཐར་པ་རིན་པོ་ཆེའི་རྒྱན།

—

A celebrated text on the graduated path by Gampopa, also known as the Dakpo Thargyen (*dwags po thar rgyan*).

g.21 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

Buddha Śākyamuni's cousin, who was his attendant for the last twenty years of his life. He was the subject of criticism and opposition from the monastic community after the Buddha's passing, but eventually succeeded to the position of the patriarch of Buddhism in India after the passing of the first patriarch, Mahākaśyapa.

g.22 Ananta

mtha' yas

མཐའ་ཡས།

Ananta

One of the principal nāga kings. Also known as Śeṣa or Anataśeṣa. Considered the source of Patañjali grammar in Buddhism. In Vaiśnavism he is the serpent that Viṣṇu rests upon in between the creations of worlds.

g.23 Anantaghoṣa

mtha' yas dbyangs

མཐའ་ཡས་དབྱངས།

Anantaghoṣa

The name of two separate buddhas from whom Śākyamuni received the *Samādhirāja* in previous lifetimes.

g.24 Anantajñānanottara

ye shes bla ma mtha' yas pa

ཡེ་ཤེས་བླ་མ་མཐའ་ཡས་པ།

Anantajñānanottara

g.25 Anantanetra

mtha' yas spyan

མཐའ་ཡས་སྤྱན།

Anantanetra

g.26 Anavatapta

ma dros pa

མ་དྲོས་པ།

Anavatapta

The nāga king who is said to dwell in Lake Mansarovar near Kailash.

g.27 Aṅgiras

ang gi ra

ཨང་གི་ར།

Aṅgiras · Aṅgirasā · Aṅgirasa

The rishi who is said to have composed most of the fourth Veda, the Atharvaveda.

g.28 Aniruddha

ma 'gags pa

མ་འགགས་པ།

Aniruddha

The Buddha's cousin, and one of his ten principal pupils. Renowned for his clairvoyance.

g.29 Apalāla

sog med

སོག་མེད།

Apalāla

Nāga king who became a pupil of the Buddha.

g.30 Apramāṇābha

'tshad med 'od

ཚད་མེད་འོད།

Apramāṇābha

The second of the three paradises that are the second dhyāna paradises in the form realm.

g.31 Apramāṇaśubha

dge chung

དགེ་ཆུང་།

Apramāṇaśubha · Aparimitaśubha

The second of the three paradises that are the third dhyāna paradises in the form realm.

g.32 Apsaras

lha mo

ལྷ་མོ།

apsaras

In this sūtra, "apsaras" (or "apsarases" in plural) is synonymous with *devī*, the female equivalent of *deva*. In Indian culture, it is also the name for goddesses of the clouds and water, and the wives of the gandharvas.

g.33 Arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Used both as an epithet of the Buddha and to mean the final accomplishment of early Buddhism, or the Hīnayāna.

g.34 Asaṃkhyeya

grangs med pa

གྲངས་མེད་པ།

asaṃkhyeya

This eon is literally called "incalculable" but nevertheless has a calculated span of time and therefore, to avoid confusion, its Sanskrit name is used here. The number of years in an asaṃkhyeya eon differs in various sūtras. Twenty "intermediate eons" are said to be one asaṃkhyeya eon, and four asaṃkhyeya eons are one great eon (mahākalpa). In that case those four asaṃkhyeya eons represent the eons of the creation, presence, destruction, and absence of a world. Therefore buddhas are often described as appearing in a second asaṃkhyeya eon.

g.35 Asaṅga

thogs med

ཐོགས་མེད།

Asaṅga

Indian master of the fourth century CE, and a major founder of the Yogācāra school of Buddhism.

g.36 Aśoka

mya ngan 'tshang

མྱ་ངན་འཚང་།

aśoka

Saraca asoca. The aromatic blossoms of this plant are clustered together as orange, yellow, and red bunches of petals.

g.37 Aspects of enlightenment

byang chub kyi phyogs

བྱང་ཆུབ་ཀྱི་ཕྱོགས།

bodhipakṣa · bodhipakṣadharma

The qualities necessary as a method to attain the enlightenment of a śrāvaka, pratyekabuddha, or buddha. There are thirty-seven of these: (1–4) the four kinds of mindfulness: mindfulness of body, sensations, mind, and phenomena; (5–8) the four correct exertions: the intention to not do bad actions that are not done, to give up bad actions that are being done, to do good actions that have not been done, and increase the good actions that are being done; (9–12) the foundations for miraculous powers: intention, diligence, mind, and analysis; (13–17) five powers: faith, diligence, mindfulness, samādhi, and wisdom; (18–22) five strengths: an even stronger form of faith, diligence, mindfulness, samādhi, and wisdom; (23–29) seven limbs of enlightenment: correct mindfulness, correct wisdom of the analysis of phenomena, correct diligence, correct joy, correct serenity, correct samādhi, and correct equanimity; and (30–37) the eightfold noble path: right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

g.38 Aspiration to enlightenment

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

This term has developed further meanings such as the ultimate bodhicitta of realizing emptiness, but in this sūtra it is used with its basic meaning.

g.39 Aster

mdog mdzes

མདོག་མཛེས།

roca

g.40 Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

The asuras, sometimes called the demi-gods or titans, are the enemies of the devas, fighting with them for supremacy. They are powerful beings who live around Mount Sumeru, and are usually classified as belonging to the higher realms.

g.41 Atapa

mi gdung

མི་གདུང་།

Atapa

The fourth highest of the seventeen paradises in the form realm, and therefore the fourth of the five Śuddhāvāsika (pure abode) paradises.

g.42 Atiśa

jo bo rje

ཇོ་བོ་རྗེ།

Atiśa

The Bengali Buddhist master (980–1054) who came to Tibet, and whose pupils founded the Kadampa tradition.

g.43 Austerity

yo byad bsnyungs pa

ཡོ་བྱད་བསྙུངས་པ།

saṃlekha

The Tibetan means literally “the lessening of requisites.”

g.44 Avadavat

ka la ping ka · khu byug

ཀ་ལ་པིང་ཀ · ཁུ་བྱུག

kalaviṅka

Several species of finch belonging to the genus Amandava, part of the Estrildid finch family (Estrildidae). They are renowned as songbirds, and in Tibetan texts the Sanskrit kalaviṅka was sometimes simply transliterated ka la ping ka, sometimes translated as khu byug, "cuckoo."

g.45 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

Avalokiteśvara · Avalokita

First appeared as a bodhisattva beside Amitābha in the *Sukhāvatī Sūtra*. The name has been variously interpreted. In "The lord of Avalokita," *Avalokita* has been interpreted as "seeing," although, as a past passive participle, it is literally "lord of what has been seen." One of the principal sūtras in the Mahāsamghika tradition was the *Avalokita Sūtra*, which has not been translated into Tibetan, in which the word is a synonym for enlightenment, as it is "that which has been seen" by the buddhas. In the early tantras, he is one of the lords of the three families, as the embodiment of the compassion of the buddhas. The Potalaka Mountain in southern India became important in Southern Indian Buddhism as his residence in this world, but Potalaka does not yet feature in the *Kāraṇḍavyūha Sūtra (http://read.84000.co/translation/UT22084-051-004.html)* (Toh 116), which emphasized the preeminence of Avalokiteśvara above all buddhas and bodhisattvas and introduced the mantra *oṃ maṇipadme hūṃ*.

g.46 Avīci

mnar med

མནར་མེད།

Avīci

The lowest hell; the eighth of the eight hot hells.

g.47 Avṛha

mi che

མི་ཆེ།

Avṛha · Abṛha

The fifth highest of the seventeen paradises in the form realm, and therefore the fifth of the five Śuddhāvāsika (pure abode) paradises.

g.48 Āyatana

skye mched

སྐྱེ་མཆེད།

āyatana

Sometimes translated "sense-fields" or "bases of cognition," the term usually refers to the six sense faculties and their corresponding objects, i.e. the first twelve of the eighteen dhātu. Along with skandha and dhātu, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.49 Bakula

ba ku la

བ་ཀུ་ལ།

Bakula · Vakula

A yakṣa lord.

g.50 Bala

stobs ldan

སྟོབས་ལྡན།

Bala

A leader of the asuras.

g.51 Bandé

ban de

བན་དེ།

(vanda)

A term of respect for Buddhist monks: *bandé* in Tibet and Nepal, *bhante* in the Pali tradition. A middle-Indic word, it is said to be derived from *vande,* the BHS vocative form of the Sanskrit *vanda*, meaning praiseworthy or venerable, although *bhante* is said to be a contraction of the vocative *bhadante*, derived from a respectful salutation.

g.52 Bases of miraculous powers

rdzu 'phrul gyi rkang pa

རྫུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

Four qualities of the samādhi that have the activity of eliminating negative factors: aspiration, diligence, contemplation, and analysis.

g.53 Belief in the existence of a self

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བ།

satkāyadṛṣṭi

The Tibetan is literally "the view of the destructible accumulation," and the Sanskrit is "the view of the existing body." They mean the view that identifies the existence of a self in relation to the skandhas.

g.54 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

Bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the "sixteen excellent men" (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant (http://read.84000.co/translation/UT22084-044-003.html)* (Toh 83).

g.55 Bhadrikarāja

bzang ldan rgyal po

བཟང་ལྡན་རྒྱལ་པོ།

Bhadrikarāja · Bhadrika

Supreme among the upper-class monks. He became an arhat in the first rainy season. One of the first group of Śākya princes to become a monk. He is said to have been a king in many successive previous lifetimes, which is why the title of "king" is added after his name in the sūtra. He is not to be confused with the Bhadrika who was one of the Buddha's first five pupils.

g.56 Bherī drum

rnga chen · rnga bo che

རྔ་ཆེན། · རྔ་པོ་ཆེ།

bherī · bheri

A conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks.

g.57 Bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

Fully ordained Buddhist monk.

g.58 Bhikṣuṇī

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Fully ordained Buddhist nun.

g.59 Bhīṣmabala

'jigs btsan stobs

འཇིགས་བཙན་སྟོབས།

Bhīṣmabala

g.60 Bhīṣmaghoṣa

'jigs pa'i dbyangs

འཇིགས་པའི་དབྱངས།

Bhīṣmaghoṣa

g.61 Bhīṣmamati

'jigs btsan blo gros

འཇིགས་བཙན་བློ་གྲོས།

Bhīṣmamati

g.62 Bhīṣmānana

'jigs zhal

འཇིགས་ཞལ།

Bhīṣmānana

g.63 Bhīṣmārci

′jigs btsan ′od ′phro

འཇིགས་བཙན་འོད་འཕྲོ།

Bhīṣmārci

g.64 Bhīṣmasamudgata

′jigs btsan ′phags

འཇིགས་བཙན་འཕགས།

Bhīṣmasamudgata

g.65 Bhīṣmottara

′jigs pa′i bla ma · ′jigs mchog

འཇིགས་པའི་བླ་མ། · འཇིགས་མཆོག

Bhīṣmottara

The name of both a previous life of Buddha Śākyamuni as a king (translated as *′jigs pa′i bla ma*) and the name of one of the buddhas (translated as *′jigs mchog*) that Śākyamuni received the samādhi teaching from in a previous life.

g.66 Bhṛgu

ngan spong

ངན་སྤོང་།

Bhṛgu

One of the seven great rishis of ancient India. The founder of Indian astrology.

g.67 Bhūmi

sa

ས།

bhūmi

Literally “grounds” in which qualities grow, and also it means “levels.” *Bhūmi* refers specifically to levels of enlightenment, especially the ten levels of the enlightened bodhisattvas. Also translated here as “level.”

g.68 Bhūtamati

yang dag blo gros

ཡང་དག་བློ་གྲོས།

Bhūtamati

g.69 Bignonia

skya snar · pa ta la

སྐྱ་སྣར། · པ་ཏ་ལ།

pāṭalā

Bignonia suaveolens. The Indian species of bigonia. They have trumpet-shaped flowers and the small trees are common throughout India.

g.70 Blue lotus

ud pa la · ud pal

ཨུད་པ་ལ། · ཨུད་པལ།

utpala

g.71 Bodhi tree

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

Bodhivṛkṣa

The tree beneath which every buddha in this world will manifest the attainment of buddhahood.

g.72 Bodhimaṇḍa

byang chub snying po

བྱང་ཆུབ་སྙིང་པོ།

Bodhimaṇḍa

“The essence of enlightenment.” The spot in Bodhgaya where the Buddha attained enlightenment.

g.73 Bodhisattva

byang chub sems dpa′

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva · buddhaputra

A person who is dedicated not merely to attaining liberation through attaining the state of an arhat, but to becoming a buddha. A name created from the Sanskritization of the middle-Indic *bodhisatto*, the Sanskrit equivalent of which was *bodhisakta*, "one who is fixed on enlightenment."

g.74 Brahmā

tshangs pa

ཚངས་པ།

Brahmā

The personification of the universal force of Brahman, the deity in the form realm, who was, during the Buddha's time, considered in India to be the supreme deity and creator of the universe.

g.75 Brahmābala

tshangs pa'i stobs

ཚངས་པའི་སྟོབས།

Brahmābala

g.76 Brahmadatta

tshangs pa byin

ཚངས་པ་བྱིན།

Brahmadatta · Svarabrahmadatta

A monk who was a previous incarnation of Buddha Dīpaṃkara.

g.77 Brahmādeva

tshangs pa'i lha

ཚངས་པའི་ལྷ།

Brahmādeva

g.78 Brahmaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

Brahmaghoṣa

A tathāgata.

g.79 Brahmakāyika

tshangs ris

ཚངས་རིས།

Brahmakāyika

The lowest of the three paradises that are the paradises of the first dhyāna in the form realm. The class of devas who live in the paradise of Brahmā.

g.80 Brahmānana

tshangs pa'i zhal

ཚངས་པའི་ཞལ།

Brahmānana

g.81 Brahmanarendranetra

tshanga pa'i mi dbang spyan

ཚངས་པའི་མི་དབང་སྤྱན།

Brahmanarendranetra

g.82 Brahmapurohita

tshangs pa'i mdun 'don

ཚངས་པའི་མདུན་འདོན།

Brahmapurohita

The second of the three paradises that are the paradises of the first dhyāna in the form realm.

g.83 Brahmaśrava

tshangs pa'i snyan

ཚངས་པའི་སྙན།

Brahmaśrava

g.84 Brahmasvarāṅga

tshangs pa'i sgra dbyangs

ཚངས་པའི་སྒྲ་དབྱངས།

Brahmasvarāṅga

g.85 Brahmavasu

tshangs nor

ཚངས་ནོར།

Brahmavasu

g.86 Brahmavihāra

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmavihāra

The four qualities that are said to result in rebirth in the paradise of Brahmā, and were a practice already prevalent before Śākyamuni's teaching, are limitless love, compassion, rejoicing, and equanimity.

g.87 Brahmeśvara

tshangs pa'i dbang phyug

ཚངས་པའི་དབང་ཕྱུག

Brahmeśvara

Name of two past buddhas from whom Śākyamuni received the samādhi teachings.

g.88 Breadfruit

pa na

པ་ན།

panasa

g.89 Bṛhaspati

phur bu

ཕུར་བུ།

Bṛhaspati

Both the deity of the planet Jupiter and the guru of the devas.

g.90 Brilliance

'od 'phro · 'od 'phro ba

འོད་འཕྲོ། · འོད་འཕྲོ་བ།

arciṣmatī

The fourth bodhisattva bhūmi.

g.91 Brother

tshe dang ldan pa

-

ཚེ་དང་ལྡན་པ།

ayuśman

A respectful form of address between monks and also lay companions of equal standing. Literally: one who has a [long] life.

g.92 Buddha qualities

sangs rgyas kyi chos

སངས་རྒྱས་ཀྱི་ཆོས།

buddhadharmāḥ

The specific qualities of a buddha; may sometimes be used as a general term, and sometimes referring to sets such as the ten strengths, the four fearlessnesses, the four discernments, the eighteen distinct qualities of a buddha, and so forth; or, more specifically, to another set of eighteen: the ten strengths; the four fearlessnesses; mindfulness of body, speech, and mind; and great compassion.

Alternatively, in the context of this sūtra, see 3.2-3.4.

g.93 Caitya

mchod rten

མཆོད་རྟེན།

caitya · cetiya

Sometimes synonymous with *stūpa*, but can refer to a temple that may or may not contain a stūpa, or any place or thing that is worthy of veneration. The Tibetan translation is identical for stūpa and caitya.

g.94 Cakravāla

'khor yug

འཁོར་ཡུག

Cakravāla · Cakravāḍa

"Circular mass." There are at least three interpretations of what this name refers to. In the *Kṣitigarbha Sutra* it is a mountain that contains the hells, in which case it is equivalent to the Vaḍaba submarine mountain of fire, also said to be the entrance to the hells. More commonly it is the name of the outer ring of mountains at the edge of the flat disk that is the world, with Sumeru in the center. This is also equated with Vaḍaba, the heat of which evaporates the ocean so that it does not overflow. Jambudvīpa, the world of humans is in this sea to Sumeru's south. However, it is also used to mean the entire disk, including Sumeru and the paradises above it.

g.95 Cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྒྱུར་བ།

cakravartin

A king with a magical wheel—wherever it rolls becomes his kingdom, so that he may rule over one to four continents.

g.96 Candrabhānu

zla ba'i 'od zer

ཟླ་བའི་འོད་ཟེར།

Candrabhānu

g.97 Candrakīrti

zla ba grags pa

ཟླ་བ་གྲགས་པ།

Candrakīrti

A prominent seventh-century master of the Madhyamaka (Middle Way) tradition.

g.98 Candrānana

zla ba'i zhal

ཟླ་བའི་ཞལ།

Candrānana

g.99 Candraprabha

zla 'od

ཟླ་འོད།

Candraprabha

The young man of Rājagṛha who is the principal interlocutor for the Samādhirājasūtra. He is frequently addressed as "youth" or "young man," (Skt. *kumāra*; Tib. *gzhon nu*); see "the youth Candraprabha."

g.100 Cāturmahārājakāyika

rgyal po chen po bzhi'i ris

རྒྱལ་པོ་ཆེན་པོ་བཞིའི་རིས།

Cāturmahārājakāyika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, *'dod khams*). Dwelling place of the Four Great Kings (*Caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.101 Cherry wood

shug pa

ཤུག་པ།

padmaka

Also known as Wild Himalayan Cherry, Sour Cherry, and *Costus Speciosus*.

g.102 Clouds of Dharma

chos sprin · chos kyi sprin

ཆོས་སྤྲིན། · ཆོས་ཀྱི་སྤྲིན།

Dharmameghā

The tenth bodhisattva bhūmi.

g.103 Conceptualization

mtshan ma

མཚན་མ།

nimitta

Literally "signs," or attributes.

g.104 Conceptualization

spros pa

སྤྲོས་པ།

prapañca

An etymologically obscure term, which can mean elaboration, diffusion, or expansion, but is basically describing the mind's conceptualization, and is always connected to the words for notions and ideas, and mental fabrications.

g.105 Coral tree

man dA ra ba

མན་དྷ་ར་བ།

māndārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the heart of those who see them. In this world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.106 Correct exertion

yang dag par spong ba

ཡང་དག་པར་སྤོང་བ།

samyakprahāṇa

There are four kinds: the intention to not do bad actions that have not been done, to give up bad actions that are being done, to do good actions that have not been done, and to increase the good actions that are being done. Exertion is in accordance with the meaning in Buddhist Sanskrit. The Tibetan is translated as "abandonment" as in classical Sanskrit, which does not fit the context.

g.107 Cyavana

spen pa

སྤེན་པ།

Cyavana

A rishi of ancient India, the son of Rishi Bhṛgu, known for having become a youth again after he had reached an old age.

g.108 Dānta

dul

དུལ།

Dānta

g.109 Dāntottara

dul mchog

དུལ་མཆོག

Dāntottara

g.110 Daśaśataraśmihutārci

nyi ma me'i 'od 'phro can

ཉི་མ་མེའི་འོད་འཕྲོ་ཅན།

Daśaśataraśmihutārci

g.111 Deva

lha

ལྷ།

deva

A being in the paradises from the base of Mount Meru upward. Also can refer to a deity in the human world.

g.112 Devadatta

lhas byin · lha sbyin · lha byin

ལྷས་བྱིན། · ལྷ་སྦྱིན། · ལྷ་བྱིན།

Devadatta

A cousin of Buddha Śākyamuni who broke with him and established his own community. His tradition was still continuing during the first millennium CE. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

g.113 Devendra

lha dbang

ལྷ་དབང་།

Devendra

Another name for Śakra, aka Indra.

g.114 Dhāraṇī

gzungs

གཟུངས།

dhāraṇī

See “retention.”

g.115 Dharmabala

chos kyi stobs ldan

ཆོས་ཀྱི་སྟོབས་ལྡན།

Dharmabala

g.116 Dharmabhāṇaka

chos smra ba

ཆོས་སྨྲ་བ།

dharmabhāṇaka

Speaker or reciter of scriptures. In early Buddhism a section of the sangha would be *bhāṇaka*s, who, particularly before the teachings were written down and were only transmitted orally, were the key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.117 Dharmadhvaja

chos kyi rgyal mtshan

ཆོས་ཀྱི་རྒྱལ་མཚན།

Dharmadhvaja

g.118 Dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྐུ།

dharmakāya

In distinction to the rūpakāya, or “form body” of a buddha, this is the eternal, imperceivable realization of a buddha. In origin it was a term for the presence of the Dharma, and has come to be synonymous with the true nature.

g.119 Dharmaketu

chos kyi tog

ཆོས་ཀྱི་ཏོག

Dharmaketu

A tathāgata.

g.120 Dharmasvabhāvodgata

chos kyi rang bzhin ′phags

ཆོས་ཀྱི་རང་བཞིན་འཕགས།

Dharmasvabhāvodgata

g.121 Dharmatāśīla

chos nyid tshul khrims

ཆོས་ཉིད་ཚུལ་ཁྲིམས།

Dharmatāśīla

The 9th century Tibetan translator of this text.

g.122 Dharmavyūha

chos bkod pa

ཆོས་བཀོད་པ།

Dharmavyūha

g.123 Dharmottara

chos kyi bla ma

ཆོས་ཀྱི་བླ་མ།

Dharmottara

g.124 Dhātu

khams

ཁམས།

dhātu

Often translated “element,” commonly in the context of the eighteen elements of sensory experience (the six sense faculties, their six respective objects, and the six sensory consciousnesses), although the term has a wide range of other meanings. Along with skandha and āyatana, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.125 Dhṛtarāṣṭra

yul ′khor srung · ngang skya

ཡུལ་འཕོར་སྐྱོང་། · དང་སྐྱ།

Dhṛtarāṣṭra

One of the four mahārājas, he is the guardian deity for the east and traditionally lord of the gandharvas, though in this sūtra he appears to be king of the nāgas. It is also the name of a goose king that was one of the Buddha's previous lives, and in that instance it is translated into Tibetan as *ngang skya*.

g.126 Dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Sometimes translated as "absorption" or "meditative absorption," this is one of several similar but specific terms for particular states of mind to be cultivated. Dhyāna is the term often used in the context of eight successive stages, four of form and four formless.

g.127 Difficult to Master

shin tu sbyang dka' · rgyal bar dka' ba

ཤིན་ཏུ་སྦྱང་དཀའ། · རྒྱལ་བར་དཀའ་བ།

sudurjayā

The fifth bodhisattva bhūmi.

g.128 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

Dīpaṃkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

g.129 Dīpaprabha

mar me mdzad

མར་མེ་མཛད།

Dīpaprabha

A previous buddha in the distant past.

g.130 Discernment

so so yang dag par rig pa

སོ་སོར་ཡང་དག་པར་རིག་པ།

pratisaṃvida

There are four: the discernments of meaning, phenomena, definitions, and eloquence.

g.131 ## Disciplines of mendicancy

sbyangs pa'i yon tan · sbyangs dag · sbyangs tshul

སྦྱངས་པའི་ཡོན་ཏན། · སྦྱངས་དག · སྦྱངས་ཚུལ།

dhūtaguṇa · dhūta

Ascetic practices that are optional for monks and nuns or undertaken only for a defined time period. They are traditionally listed as being twelve in number: (1) wearing rags (*pāṃśukūlika*, *phyag dar khrod pa*), (2) (in the form of only) three religious robes (*traicīvarika*, *chos gos gsum*), (3) (coarse in texture as) garments of felt (*nāma[n]tika*, *'phyings pa pa*), (4) eating by alms (*paiṇḍapātika*, *bsod snyoms pa*), (5) having a single mat to sit on (*aikāsanika*, *stan gcig pa*), (6) not eating after noon (*khalu paścād bhaktika*, *zas phyis mi len pa*), (7) living alone in the forest (*āraṇyaka*, *dgon pa pa*), (8) living at the base of a tree (*vṛkṣamūlika*, *shing drungs pa*), (9) living in the open (*ābhyavakāśika*, *bla gab med pa*), (10) frequenting cemeteries (*śmāśānika*, *dur khrod pa*), (11) sleeping sitting up (*naiṣadika*, *cog bu pa*), and (12) accepting whatever seating position is offered (*yāthāsaṃstarika*, *gzhi ji bzhin pa*); this last of the twelve is sometimes interpreted as not omitting any house on the almsround, i.e. regardless of any reception expected. *Mahāvyutpatti*, 1127-39.

g.132 ## Doorways to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

Emptiness, absence of attributes, and absence of aspiration.

g.133 ## Dṛḍhabala

stobs brtan

སྟོབས་བརྟན།

Dṛḍhabala

A king in the time of Buddha Ghoṣadatta. Also the father of the rebirth of King Śirībala in the time of Buddha Narendraghoṣa.

g.134 Dṛḍhadatta

brtan pas byin

བརྟན་པས་བྱིན།

Dṛḍhadatta

A king in the distant past.

g.135 Dṛḍhaśūra

dpa' brtan

དཔའ་བརྟན།

Dṛḍhaśūra

The name of all the buddhas who had been followers of King Mahābala in a previous lifetime.

g.136 Droṇa

sgrom

སྒྲོམ།

droṇa

A measure of capacity or volume, and sometimes of weight, roughly equivalent to 5 liters or 9.5 kilograms. It can also be used to denote a vessel or container of that capacity, hence the Tibetan translation here sgrom, "box" or "chest," which is a little misleading in the passage in this text.

g.137 Druma

ljon pa

ལྗོན་པ།

Druma

King of the kinnaras.

g.138 Dundubhisvara

rnga dbyangs

རྔ་དབྱངས།

Dundubhisvara

A bodhisattva who only appears in Mahāyāna sūtras. It is also a name for various buddhas, including an alternative name for Buddha Amoghasiddhi. Incorrectly translated as *mngon par 'byung dka'*

g.139 Durabhisambhava

mngon par 'byung dka' · 'byung dka'

མངོན་པར་འབྱུང་དཀའ། · འབྱུང་དཀའ།

Durabhisambhava

Name of a bodhisattva only mentioned in one other sūtra.

g.140 Durvāsa

dkar bar gnas

དཀར་བར་གནས།

Durvāsa

Ancient Indian sage, known primarily for tales of his short temper and the curses he inflicted, hence the meaning of his name: "difficult to live with."

g.141 Eight disadvantageous states

mi khom brgyad

མི་ཁོམ་བརྒྱད།

aṣṭākṣaṇa

Being reborn in hell, or as a preta, an animal, or a long-lived deity (of the formless realms), or being a human in a time without a Buddha's teaching, in a land without the teaching, with a defective mind, or without faith.

g.142 Eighteen distinct qualities of a buddha

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

There are eighteen such special qualities unique to a buddha. They are as follows: he never makes a mistake; he is never boisterous; he never forgets; his concentration never falters; he has no notion of distinctness; his equanimity is not due to lack of consideration; his motivation never falters; his endeavor never fails; his mindfulness never falters; he never abandons his concentration; his wisdom never decreases; his liberation never fails; all his physical actions are preceded and followed by wisdom; all his verbal actions are preceded and followed by wisdom; all his mental actions are preceded and followed by wisdom; his knowledge and vision perceive the past without any attachment or hindrance; his knowledge and vision perceive the future without any attachment or hindrance; and his knowledge and vision perceive the present without any attachment or hindrance.

g.143 Elapatra

e la'i 'dab ma

ཨེ་ལ་ཡི་འདབ་མ།

Elapatra

A nāga king who in the lifetime of the previous buddha had cut down a tree and had therefore been reborn as a nāga. Residing in Taxila, he is said to have miraculously extended himself to where the Buddha was present. This tale is found represented in ancient sculpture.

g.144 Eloquence

spobs pa

སྤོབས་པ།

pratibhāna

The Tibetan word literally means "confidence" or "courage" but it refers to confident speech, to being perfectly eloquent.

g.145 Emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

In the Mahāyāna this is the term for how phenomena are devoid of any nature of their own. One of the three doorways to liberation along with the absence of aspiration and the absence of attributes.

g.146 Erysipelas

'brum bu me dbal

འབྲུམ་བུ་མེ་དབལ།

visarpa

A bacterial infection of the skin, also called *Ignis Sacer* and St. Anthony's Fire. The Tibetan means "fireflames." Its worst form as described in the sūtra is "necrotizing fasciitis," when the skin and flesh beneath blacken and die; it can lead quickly to death.

g.147 Essence of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Defined in the commentary as the ultimate nature of phenomena, or the supreme among phenomena. Also defined as the essence of the Dharma. Literally "the element of phenomena, or the Dharma." This term is also used to mean "the realm of phenomena," meaning all phenomena.

g.148 Fata morgana

dri za'i grong khyer

དྲི་ཟའི་གྲོང་ཁྱེར།

gandharvapura

A particular kind of mirage in which buildings, mountains, and so on can appear in the sky above the horizon. In India, called the "city of gandharvas," as it was believed to be a glimpse of the residences of these divine beings.

g.149 Fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

vaiśaradya

This refers to the four confidences or fearlessnesses of the Buddha: confidence in having attained realization, confidence in having fully eliminated all defilements, confidence in teaching the Dharma, and confidence in teaching the path of aspiration to liberation.

g.150 Fenugreek

spri ka

སྤྲི་ཀཱ

spṛkka · spṛka · sprkṣya

g.151 Fig-tree flowers

u dum bA ra'i me tog

ཨུ་དུམ་བཱ་རའི་མེ་ཏོག

udumbarakusuma

A simile for rarity, as fig trees do not have discernible blossoms. In Tibet the *udumbara* (*Ficus glomerata*), being unknown, became portrayed as a gigantic lotuslike flower. The Chinese adds the adjective "rare" and, like the Tibetan, simply transliterates *udumbara*.

g.152 Five strengths

stobs lnga

སྟོབས་ལྔ།

pañcabala

The five strengths are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom.

g.153 Fourfold assembly

'khor bzhi

འཁོར་བཞི།

catuḥparṣad

Male and female lay followers, and male and female monastic followers.

g.154 Gambhīraghoṣa

sgra dbyangs zab mo

སྒྲ་དབྱངས་ཟབ་མོ།

Gambhīraghoṣa

g.155 Gampopa

sgam po pa

སྒམ་པོ་པ།

—

Gampopa Sonam Rinchen (*sgam po pa bsod nams rin chen*, 1079–1153). A disciple of Milarepa, and the founder of the monastic Kagyu tradition; also known as Dakpopa (*dwags po pa*) or Dakpo Lharjé (*dwags po lha rje*).

g.156 Gaṇābhibhu

tshogs rnams zil gnon

ཚོགས་རྣམས་ཟིལ་གནོན།

Gaṇābhibhu

g.157 Gaṇamukhya

tshog gtso

ཚོག་གཙོ།

Gaṇamukhya

g.158 Gandhahasti

spos kyi glang po che

སྤོས་ཀྱི་གླང་པོ་ཆེ།

Gandhahasti

A principal bodhisattva in the Mahāyāna sūtras. He is described in this sūtra as coming from Akṣobhya's realm.

g.159 Gandhamādana

spos ngad can · spos ngad ldang · spos nad ldan

སྤོས་དད་ཅན། · སྤོས་དད་ལྡང་། · སྤོས་ནད་ལྡན།

Gandhamādana

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the worlds great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in west Tibet.

g.160 Gandharva

dri za

དྲི་ཟ།

gandharva

A race of deities who are particularly known to be musicians.

g.161 Gaṇendra

tshogs dbang

ཚོགས་དབང་།

Gaṇendra

g.162 Gaṇendraśūra

tshogs dbang dpa' bo

ཚོགས་དབང་དཔའ་བོ།

Gaṇendraśūra

g.163 Gaṇeśvara

tshogs kyi dbang phyug

ཚོགས་ཀྱི་དབང་ཕྱུག

Gaṇeśvara

A name that appears twice in the list of buddhas from whom Śākyamuni in previous lifetimes received the *Samādhirāja*, and who is described in particular in chapter 38.

g.164 Gaṇivara

tshogs bzang

ཚོགས་བཟང་།

Gaṇivara

g.165 Gaṇivarapramocaka

tshogs bzang rab tu rnam par 'byed

ཚོགས་བཟང་རབ་ཏུ་རྣམ་པར་འབྱེད།

Gaṇivarapramocaka

g.166 Gardabhaka

bong bu

བོང་བུ།

Gardabhaka

A powerful yakṣa of the Himalayas.

g.167 Gardenia

bar sha ka

བར་ཤ་ཀ

vārṣika · vāraṣika

g.168 Gargā

gar gA

གར་གཱ།

Gargā

A famous Puranic rishi of India, who features particularly in the Vaishnavite literature.

g.169 Garuḍa

khyung

ཁྱུང་།

garuḍa

A supernatural being that is a gigantic bird with humanoid features.

g.170 Gautama

gau ta ma

གོ་ཏ་མ།

Gautama

One of the seven great rishis of ancient India. Author of some of the vedas. His *Dharmasūtra* specified renunciation as yellow robes, shaved head, and being called a bhikṣu. Buddha Śākyamuni was his descendant.

g.171 Ghoṣadatta

dbyangs byin

དབྱངས་སྦྱིན།

Ghoṣadatta

A buddha in the distant past.

g.172 Ghoṣānana

dbyangs kyi zhal

དབྱངས་ཀྱི་ཞལ།

Ghoṣānana

g.173 Ghoṣeśvara

dbyangs kyi dbang phyug

དབྱངས་ཀྱི་དབང་ཕྱུག

Ghoṣeśvara

g.174 Girivalgu

ri bo legs pa

རི་བོ་ལེགས་པ།

Girivalgu · Girika

A nāga king who was a devotee of the Buddha. King Bimbisara once banished him and another nāga because they did not honor him. A drought occurred, and on the Buddha's advice, he asked the nāgas for their forgiveness.

g.175 Gone Far

ring du song · ring du song ba

རིང་དུ་སོང་། · རིང་དུ་སོང་བ།

dūraṃgamā

The seventh bodhisattva bhūmi.

g.176 Good beings

skyes bu dam pa

སྐྱེས་བུ་དམ་པ།

satpuruṣa

g.177 Good Eon

skal pa bzang po

སྐལ་པ་བཟང་པོ།

Bhadrakalpa · Bhadraka

Our present eon in which over a thousand buddhas will appear. The meaning is "good" because of the number of buddhas that will appear. In the sūtra, it is usually called *bhadraka*.

g.178 Gośīrṣa

go Shir Sha · ba glang gi spos · ba glang mgo

གོ་ཤིར་ཧ། · བ་གླང་གི་སྤོས། · བ་གླང་མགོ

gośīrṣa · gauśīrṣa

A type of sandalwood that is reddish in color and has medicinal properties. It is said to have the finest fragrance of all sandalwood. In the *Mahāvyutpatti* it is translated as *sa mchog*, which means "supreme earth." Later translations translate *gośirṣa* literally as "ox-head," which is said to refer to the shape or name of the mountain where it grows. Appears to be red sandalwood, though that appears separately in the list of incenses.

g.179 Gṛdhrakūṭa

rgod kyi phung po

རྒོད་ཀྱི་ཕུང་པོ།

Gṛdhrakūṭa

See "Vulture Peak."

g.180 Guhyaka

gsang ba po

གསང་བ་པོ།

guhyaka

A class of devas that, like the yakṣas, are ruled over by Kubera, but are also said to be his most trusted helpers.

g.181 Hibiscus

s+thA la ka

སྟ་ལ་ཀ

sthālaka

g.182 Higher cognition

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The higher cognitions are listed as either five or six. The first five are: clairvoyance (divine sight), divine hearing, knowing how to manifest miracles, remembering previous lives, knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through dhyāna, and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis; while the sixth is supramundane and attained only by realization—by bodhisattvas, or according to some accounts only by buddhas.

g.183 Himagiri

kha ba can gyi ri

ཁ་བ་ཅན་གྱི་རི།

Himagiri

Synonymous with Himavat. This “mountain” is actually the entire Himalayan range.

g.184 Himavat

gangs kyi ri

གངས་ཀྱི་རི།

Himavat

Synonymous with Himagiri. This “mountain” is actually the entire Himalayan range.

g.185 Identification

ʻdu shes

འདུ་ཤེས།

saṃjña

The mental process of identifying various perceived phenomena. One of the five skandhas.

g.186 Ikṣvāku

bu ram shing

བུ་རམ་ཤིང་།

Ikṣvāku

This is a family lineage that many royal families claimed adherence to. It is the name of an early royal dynasty in India, which is said to be a solar dynasty. Though there are many versions of how the dynasty received its name, they all relate it to the sugar cane (*ikṣu*). In Buddhism he was said to have been miraculously born from the rishi Gautama’s semen and blood when it was heated by the sun, and subsequently hid among sugar cane. Buddha Śākyamuni was also considered to be in this family line.

g.187 Indraketu

dbang poʻi tog

དབང་པོའི་དྲྭ།

Indraketu

A yakṣa lord.

g.188 Indraketudhvajarāja

dbang tog rgyal mtshan rgyal po

དབང་དྲྭ་རྒྱལ་མཚན་རྒྱལ་པོ།

Indraketudhvajarāja

A buddha in the distant past, who is not mentioned in any other sūtra.

g.189 Ironwood flowers

ke sa ra

ཀེ་ས་ར།

keśara · keśarā

Mesua ferrea, specifically “Ceylon ironwood,” also called Indian rose chestnut, Cobra’s saffron, and nāgakesara. The flowers are large and fragrant, with four white petals and a yellow center.

g.190 Jahnu

rgyal byed

རྒྱལ་བྱེད།

Jahnu

A rishi of ancient India, who was said to have swallowed the Ganges when it first appeared, and then on being supplicated allowed it to come out of his ear.

g.191 Jaimini

'dza' man

འཛའ་མན།

Jaimini · Jāmani · Jāmaṇi

A rishi who was a pupil of Vyāsa, the first master of the Sāmaveda and the source of the Mīmāṃsā tradition.

g.192 Jamadagni

'dza' mag ni

འཛའ་མག་ནི།

Jamadagni · Jāmadagni

One of the seven great rishis of ancient India. Also known as the father of Paraśurāma, the sixth incarnation of Viṣṇu.

g.193 Jambu River

'dzam bu

འཛམ་བུ།

Jambu

Legendary river carrying the remains of the golden fruit of a legendary jambu (rose apple) tree.

g.194 Jambudhvaja

'dzam bu rgyal mtshan

འཛམ་བུ་རྒྱལ་མཚན།

Jambudhvaja

An alternative name for Jambudvīpa (rose-apple continent), which means "rose-apple banner."

g.195 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

Jambudvīpa

The name of the southern continent in Buddhist cosmology, which can mean the known world of humans or more specifically the Indian subcontinent. A gigantic, miraculous rose-apple (jambu) tree at the source of the great Indian rivers is said to give the continent its name.

g.196 Jasmine

mal li ka · mA li ka

མལ་ལི་ཀ · སྨ་ལི་ཀ

mālika · māllika

g.197 Jina

rgyal ba

རྒྱལ་བ།

jina

The most common epithet of the buddhas, and also common among the Jains, hence their name. It means "the victorious one."

g.198 Jinaputra

rgyal ba'i sras

རྒྱལ་བའི་སྲས།

jinaputra

"Son of the Jina," a synonym for *bodhisattva*.

g.199 Jñānabala

ye shes kyi stobs

ཡེ་ཤེས་ཀྱི་སྟོབས།

Jñānabala

A cakravartin king countless eons in the past.

g.200 Jñānābala

ye shes stobs

ཡེ་ཤེས་སྟོབས།

Jñānābala

A buddha countless eons in the past.

g.201 Jñānābhibhū

zil gyis ma non ye shes

ཟིལ་གྱིས་མ་ནོན་ཡེ་ཤེས།

Jñānābhibhū

g.202 Jñānābhyudgata

ye shes mngon par ′phags

ཡེ་ཤེས་མངོན་པར་འཕགས།

Jñānābhyudgata

g.203 Jñānaprabhāsa

ye shes snang ba

ཡེ་ཤེས་སྣང་བ།

Jñānaprabhāsa

A buddha countless eons in the past.

g.204 Jñānārcimat

ye shes ′od ′phro

ཡེ་ཤེས་འོད་འཕྲོ།

Jñānārcimat

g.205 Jñānasamudgata

ye shes yang dag ′phags · yang dag ′phags

ཡེ་ཤེས་ཡང་དག་འཕགས། · ཡང་དག་འཕགས།

Jñānasamudgata

g.206 Jñānaśūra

ye shes dpa′ ba

ཡེ་ཤེས་དཔའ་བ།

Jñānaśūra

A past buddha who eons previously had been King Mahābala. Also the name of one of the two hundred buddhas Śākyamuni had received the samādhi teaching from in previous lifetimes.

g.207 Jñānāvatī

ye shes ldan

ཡེ་ཤེས་ལྡན།

Jñānāvatī

A princess countless eons ago.

g.208 Jñānaviśeṣaga

ye shes bye brag ′gro

ཡེ་ཤེས་བྱེ་བྲག་འགྲོ།

Jñānaviśeṣaga

g.209 Jñāneśvara

ye shes dbang phyug

ཡེ་ཤེས་དབང་ཕྱུག

Jñāneśvara

g.210 Jyotirasa

skar ma la dga′ ba

སྐར་མ་ལ་དགའ་བ།

Jyotirasa

g.211 Kachnar

a ti muk ta ka · a ti mug ta ka

ཨ་ཏི་སྨུག་ཏ་ཀ · ཨ་ཏི་སྨུག་ཏ་ཀ

atimuktaka

Phanera variegata. One of the most beautiful and aromatic of Indian trees, also known as orchid tree, mountain ebony, and camel's foot tree.

g.212 Kāla

nag po

ནག་པོ།

Kāla

Kāla was the son of Anāthapiṇḍada (Pali: Anāthapindika), the merchant who donated to the Buddha the land for the Jetavana Monastery.

g.213 Kālika

dus can

དུས་ཅན།

Kālika

A nāga king who became a pupil of the Buddha. Gandhara scultpures represent his conversion.

g.214 Kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A title for a teacher of the spiritual path, often translated "spiritual friend."

g.215 Kamalaśīla

ka ma la shI la

ཀ་མ་ལ་ཤི་ལ།

Kamalaśīla

Indian Buddhist master (713–763) who came to Tibet in the late 8th century. Said to have been assassinated after a debate with the representatives of Chinese Buddhism. A later legend has him return to India and come back in another body in the eleventh century as the master Padampa Sangye.

g.216 Kañcika

kon tsi

གོན་ཙི།

Kañciku (Gilgit ms.)

Appears to mean "a person from Kañci." Unidentified. Possibly a description of Pūrna, who is next in the list of the Buddha's disciples. Alternatively this may be Kaccāna, also known as Kaccāyana, but principally as Katyayāna, one of the Buddha's ten principal pupils.

g.217 Kapilavastu

ser skya'i grong

ས་སྐྱའི་གྲོང་།

Kapila

The Buddha's home town.

g.218 ## Kapphiṇa

ka phi na

ཀ་ཕི་ན།

Kapphiṇa · Kaphina

A principal teacher of the monastic saṅgha during the Buddha's lifetime. Described as pale skinned and with a prominent nose.

g.219 ## Karmapa

karma pa

ཀརྨ་པ།

—

Successive incarnations as the heads of the Karma Kagyu tradition, beginning with Dusum Khyenpa (*dus gsum mkhyen pa*, 1110–1193).

g.220 ## Karnikara

kar ni · dong ka · dkar ni

ཀར་ནི། · དོང་ཀ · དཀར་ནི།

karṇikāra · mucilinda

Pterospermum acerifolium. Other names include bayur, muchakunda, muchalinda, and dinner-plate tree.

g.221 ## Karoṭapāṇi

lag na gzhong thogs

ལག་ན་གཞོང་ཐོགས།

Karoṭapāṇi

One of the three classes of yakṣas at the base of Sumeru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means "those who have basins in their hands." They are said to be at the very base of Sumeru, and worry that the rising ocean is going to flood them. Because they are continually bailing out water with the basins, they are unable to follow the path to enlightenment.

g.222 ## Kārttika

ston zla tha chung · ston zla tha chungs · ston zla tha chungs smin drug

སྐར་ཟླ་བ་ཆུང་། · སྐར་ཟླ་བ་ཆུངས། · སྐར་ཟླ་བ་ཆུངས་སྨིན་དྲུག

Kārttika

The lunar month in autum which falls in October-November, which in general Indian tradition was considered the most powerful time to perform good actions.

g.223 Karuṇāvicintin

rtag tu snying rje sems

རྟག་ཏུ་སྙིང་རྗེ་སེམས།

Karuṇāvicintin

The name of King Mahākaruṇācintin as given in verse.

g.224 Kāśyapa

'od srung

འོད་སྲུང་།

Kāśyapa · Mahākaruṇācintin

One of the Buddha's principal pupils, who became the Buddha's successor on his passing. Also the name of the preceding Buddha, the third in this eon, with Śākyamuni as the fourth. Also one of the seven great rishis of ancient India at the origin of Vedic culture. He is portrayed in this sūtra as coming to make offerings to the Buddha along with the other great rishis.

g.225 Kauṇḍinya

kauN Di nya

ཀཽན་དི་ཉ།

Kauṇḍinya

The court priest in the Buddha's father's kingdom, he predicted the Buddha's enlightenment, and was the first of the Buddha's pupils to become an arhat.

g.226 Kauśika

kau shi ka

ཀཽ་ཤི་ཀ

Kauśika · Kauśikya · Kośika

A rishi, usually said to be identical with Viśvamati, but his son and descendants also carried this name.

g.227 Kauṣṭhila

gsus chen

གསུས་ཆེན།

Kauṣṭhila · Koṣṭhilu

Foremost among the Buddha's pupils in analytic reasoning.

g.228 Kharakarṇa

bong rna

བོང་རྣ།

Kharakarṇa

g.229 Khedrup Jé

mkhas grub rje

མཁས་གྲུབ་རྗེ།

—

One of the principal pupils of Tsongkhapa, the founder of the Gelug tradition. Also retrospectively know as the first Panchen Lama (b. 1385–d. 1438).

g.230 Kiṃpuruṣa

skyes bu 'am ci · skyes bu 'am

སྐྱེས་བུ་འམ་ཅི། · སྐྱེས་བུ་འམ།

kiṃpuruṣa

A race of beings said to live in the Himalayas who have bodies of lions and human heads.

g.231 Kinnara

mi'am ci

མིའམ་ཅི།

kinnara

A race of celestial musicians who are half humanoid and half horse.

g.232 Kleśa

nyon mongs

ཉོན་མོངས།

kleśa

Literally “pain,” “torment,” or “affliction.” In Buddhist Hybrid Sanskrit it means literally “impurity” or “depravity.” In its technical use in Buddhism it means any negative quality in the mind that causes continued existence in saṃsāra. The basic three kleśas are ignorance, attachment, and aversion. Also rendered here as “affliction.”

g.233 Kolita

'dza' man

འཛ་མན།

Kolita

Another name of Maudgalyāyana, one of the Buddha’s two principal pupils. Kolita was the name of his home village, or was (according to *The Chapter on Going Forth*) a name given by his relatives meaning “born from the lap” [of the gods].

g.234 Krośa

rgyang grags

རྒྱང་གྲགས།

kroṣa · kroṣa · kos

A quarter of a *yojana*, a distance that could be between one and over two miles. The milestones or kos-stones along the Indian trunk road were just over two miles apart. The Tibetan means “earshot.”

g.235 Kṛṣṇagautama

gau tam nag po

གོ་ཏམ་ནག་པོ།

Kṛṣṇagautama

A nāga king.

g.236 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

The royal, noble, or warrior caste in the four-caste system of India.

g.237 Kṣemadatta

bde bas byin

བདེ་བས་བྱིན།

Kṣemadatta

A bodhisattva in the distant past.

g.238 Kumbhāṇḍa

grul bum

གྲུལ་བུམ།

kumbhāṇḍa · kubhāṇḍa

Dwarf spirits said to have either large stomachs or huge, amphora-sized testicles.

g.239 Kutsa

ku tsa

ཀུ་ཙ།

Kutsa

g.240 Lakṣaṇasamalaṁkṛta

mtshan gyis kun tu brgyan pa

མཚན་གྱིས་ཀུན་ཏུ་བརྒྱན་པ།

Lakṣaṇasamalaṁkṛta

g.241 Level

sa

ས།

bhūmi

See "bhūmi."

g.242 Liberations

rnam par thar ba

རྣམ་པར་ཐར་པ།

vimokṣa

This can include any method for liberation. The most commonly listed are the eight liberations: (1) form viewing form: the view of dependent origination and emptiness; (2) the formless viewing form: having seen internal emptiness, seeing the emptiness of external forms; (3) the view of the pleasant: seeing pleasant appearances as empty and contemplating the

unpleasant; (4) seeing the emptiness of the formless meditation of infinite space; (5) seeing the emptiness of the formless meditation of infinite consciousness; (6) seeing the emptiness of the formless meditation of nothingness; (7) seeing the emptiness of the formless meditation of neither perception nor nonperception; and (8) seeing the emptiness of the state of cessation.

g.243 Limbs of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

There are seven limbs of enlightenment: correct mindfulness, correct wisdom of the analysis of phenomena, correct diligence, correct joy, correct serenity, correct samādhi, and correct equanimity.

g.244 Lotsawa

lo tsA ba

ལོ་ཙཱ་བ།

locāva

Honorific term for a Tibetan translator.

g.245 Lotus

pad ma

པད་མ།

padma

g.246 Loud, clear voice

skad gsang

སྐད་གསང་།

—

g.247 Magnolia

tsam pa ka

ཙམ་པ་ཀ

campaka

Magnolia campaca.

g.248 Mahābala

stobs chen

སྟོབས་ཆེན།

Mahābala

A king in the time of Buddha Ghoṣadatta.

g.249 Mahāgaṇendra

tshogs kyi dbang chen

ཚོགས་ཀྱི་དབང་ཆེན།

Mahāgaṇendra

g.250 Mahākaruṇācintin

snying rje chen po sems

སྙིང་རྗེ་ཆེན་པོ་སེམས།

Mahākaruṇācintin

A prince who was a pupil of Buddha Abhāvasamudgata countless eons ago.

g.251 Mahāmatī

blo gros che

བློ་གྲོས་ཆེ།

Mahāmatī

g.252 Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

Mahāmeru

A bodhisattva in the audience.

g.253 Mahāmucilinda

btang bzung chen po

བཏང་བཟུང་ཆེན་པོ།

Mahāmucilinda

An unidentified mountain mentioned in a number of sūtras, not apparently connected to the well known nāga of that name (who is also known as Mucilinda), but perhaps to the sacred mucilinda tree, known in English mainly as the bayur tree.

g.254 Mahāpadma

pad ma che

པད་མ་ཆེ།

Mahāpadma

A nāga king.

g.255 Mahārāja

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

Four deities on the base of Mount Meru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

g.256 Mahāsthāmaprāpta

mthu chen thob · gnas chen thob

མཐུ་ཆེན་ཐོབ། · གནས་ཆེན་ཐོབ།

Mahāsthāmaprāpta · Mahāsthānaprāpta · Mahāsthāma

One of the two principal bodhisattvas in Sukhāvatī, and prominent in Chinese Buddhism. In Tibetan Buddhism, he is identified with Vajrapāṇī, though they are separate bodhisattvas in the sūtras.

g.257 Mahoraga

lto 'phye chen po

ལྟོ་འཕྱེ་ཆེན་པོ།

mahoraga

A serpent deity that inhabits specific localities.

g.258 Maitraka

byams pa

བྱམས་པ།

Maitraka · Maitreya

A synonym for Maitreya.

g.259 Maitreya

byams pa

བྱམས་པ།

Maitreya · Ajita · Maitraka

The bodhisattva who became Śākyamuni's regent and is prophesied to be the next buddha, the fifth buddha in the Good Eon. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher, and the Buddha gives him the gift of a robe and prophesies that he will be the next buddha, and that his companion Ajita will be the next cakravartin. As a bodhisattva, he has both these names. In the White Lotus of Compassion Sūtra, Buddha Ratnagarbha prophesies that Vimalavaiśayana, the fourth of the thousand young Vedapāṭhaka pupils of Samudrareṇu, will be Buddha Maitreya.

g.260 Mālādhāra

phreng 'dzin · phreng thogs

ཕྲེང་འཛིན། · ཕྲེང་ཐོགས།

Mālādhāra

One of the three classes of yakṣas at the base of Meru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means "with māla beads in their hands," and they are said to be constantly counting and therefore unable to follow the path to enlightenment.

g.261 Malaya

ma la ya

མ་ལ་ཡ།

Malaya

The range of mountains in West India, also called the Western ghats, known for its sandalwood forests.

g.262 Maṇi

nor bu

ནོར་བུ།

Maṇi

A nāga king.

g.263 Manifest

mngon gyur · mngon sum pa

མངོན་ཕྱོར། · མངོན་སུམ་པ།

abhimukhī

The sixth bodhisattva bhūmi.

g.264 Mañjughoṣa

'jam dbyangs

འཇམ་དབྱངས།

Mañjughoṣa

An alternative name for Mañjuśrī, meaning, "gentle or beautiful voice."

g.265 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

The bodhisattva who is considered the embodiment of wisdom. Also known as Mañjuśrī Kumārabhūta, Mañjughoṣa or Pañcaśikha.

g.266 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

Mañjuśrī Kumārabhūta

The bodhisattva who is considered the embodiment of wisdom, with the additional honorific title for a young man.

g.267 Mañjuśrīkīrti

'jam dpal grags pa

འཇམ་དཔལ་གྲགས་པ།

Mañjuśrīkīrti

g.268 Manu

shed · shed can

ཤེད། · ཤེད་ཅན།

Manu

In the Indian tradition, Manu, similar to Noah in the Biblical tradition, was the survivor of a flood that covered the world, and so is the ancestor of all humans. On divine advice, he built a boat in which he saved his family and

all the plants, seeds, and animals necessary to reintroduce to the world after the flood had diminished.

g.269 Māra

bdud

བདུད།

Māra

Said to be the principal deity in Paranirmitavaśavartin, the highest paradise in the desire realm. He is also portrayed as attempting to prevent the Buddha's enlightenment, as in early soteriological religions, the principal deity in saṃsāra, such as Indra, would attempt to prevent anyone's realization that would lead to such a liberation. The name *Māra* is also used as a generic name for the deities in his realm, and also as an impersonal term for the factors that keep beings in saṃsāra.

g.270 Mārabala

bdud kyi stobs

བདུད་ཀྱི་སྟོབས།

Mārabala

g.271 Māras

bdud

བདུད།

mārāḥ

The deities ruled over by Māra who attempted to prevent the Buddha's enlightenment, and who do not wish any being to escape from saṃsāra. Also, they are symbolic of the defects within a person that prevent enlightenment. These four personifications are: Devaputra-māra (*lha'i bu'i bdud*), the Divine Māra, which is the distraction of pleasures; Mṛtyumāra (*'chi bdag gi bdud*), the Māra of Death; Skandhamāra (*phung po'i bdud*), the Māra of the Aggregates, which is the body; and Kleśamāra (*nyon mongs pa'i bdud*), the Māra of the Afflictions.

g.272 Māravitrāsana

bdud rnams skrag byed

བདུད་རྣམས་སྐྲག་བྱེད།

Māravitrāsana

g.273 Markandeya

mAr kaN Da

མཱར་ཀཎ་ད།

Mārkaṇda

A famous Puranic rishi of India, who features particularly in the Shaivite literature.

g.274 Mati

blo gros

བློ་གྲོས།

Mati

A prince who was a former life of Śākyamuni.

g.275 Matīśvara

blo gros dbang phyug

བློ་གྲོས་དབང་ཕྱུག

Matīśvara

g.276 Maudgalyāyana

maud gal gyi bu

—

Maudgalyāyana

One of the two principal pupils of the Buddha, renowned for miraculous powers. He was assassinated during the Buddha's lifetime. His family clan was descended from Mudgala, hence his name Maudgalyāyana, "the son of Mudgala's descendants." See also under Kolita, his other name.

g.277 Māyādevī

lha mo sgyu 'phrul

ལྷ་མོ་སྒྱུ་འཕྲུལ།

Māyādevī

Buddha Śākyamuni's mother.

g.278 Medlar

ba ku la

བ་ཀུ་ལ།

bakula

g.279 Megharāja

sprin gyi rgyal po

སྤྲིན་གྱི་རྒྱལ་པོ།

Megharāja

g.280 Mentation

'du byed

འདུ་བྱེད།

saṃskāra

The meaning of this term varies according to context; as one of the skandhas it means the entire array of negative, positive, and neutral mental activities.

g.281 Meru

lhun po

ལྷུན་པོ།

Meru

Early Mahāyāna sūtras identify this as separate from Sumeru, the mountain at the center of the world. This refers to a legendary mountain in such epics as the *Mahābhārata* that while sacred is not situated at the world's center.

g.282 Meru

lhun po

ལྷུན་པོ།

Meru

A bodhisattva.

g.283 Merudhvaja

lhun po'i rgyal mtshan

ལྷུན་པོའི་རྒྱལ་མཚན།

Merudhvaja

g.284 Merukūṭa

lhun po brtsegs pa

ལྷུན་པོ་བརྩེགས་པ།

Merukūṭa

g.285 Merupradīparāja

lhun po mar me'i rgyal po

ལྷུན་པོ་མར་མེའི་རྒྱལ་པོ།

Merupradīparāja

A bodhisattva.

g.286 Merurāja

lhun po'i rgyal po · lhun po'i glan chen

ལྷུན་པོའི་རྒྱལ་པོ། · ལྷུན་པོའི་གླན་ཆེན།

Merurāja · Merugāja

(The rendering *Merugāja* is according to Dutt.)

g.287 Meruśikharadhara

lhun po'i rtse mo 'dzin

ལྷུན་པོའི་རྩེ་མོ་འཛིན།

Meruśikharadhara

g.288 Meruśikharasaṁghaṭṭanarāja

lhun po'i rtse mo kun g.yo bar byed pa'i rgyal po

ལྷུན་པོའི་རྩེ་མོ་ཀུན་གཡོ་བར་བྱེད་པའི་རྒྱལ་པོ།

Meruśikharasaṁghaṭṭanarāja

g.289 Merusvara

lhun po'i dbyangs

ལྷུན་པོའི་དབྱངས།

Merusvara

g.290 Mindfulness

dran pa nye bar gzhag pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

There are four kinds of mindfulness: those of body, sensations, mind, and phenomena.

g.291 Mode

'gros

འགྲོས།

gatī

Literally, "gait" or "way of moving," but also more metaphorically "demeanour," "stance;" and abstractly "manner," "type," "mode."

g.292 Mṛdaṅga drum

rdza rnga

རྫ་རྔ།

mṛdaṅga

A kettledrum played horizontally, wider in the middle, with the skin at both ends played by the hands. One drumhead is smaller than the other. It is a South Indian drum, and maintains the rhythm in Karnataka music.

g.293 Mucilinda

btang bzung

བཏང་བཟུང་།

Mucilinda

An unidentified mountain mentioned in a number of sūtras, not apparently connected to the well-known nāga of that name, but perhaps to the sacred mucilinda tree, known in English mainly as the bayur tree.

g.294 Mucilinda

btang bzang

བཏང་བཟང་།

Mucilinda

Nāga king, particularly known for sheltering the Buddha from a storm in Bodhgaya.

g.295 Mukhaphullaka

spen tog rgyan · me tog rgyan

སྤེན་ཏོག་རྒྱན། · མེ་ཏོག་རྒྱན།

mukhaphullaka · mukhapuṣpaka

A specific kind of ancient Indian ornament, probably meaning "flower on the front" or "face with a flower." It was made by metallurgists, presumably from gold. The Tibetan has a definition which involves a woman's face. It is

probably a central feature of a necklace, in which there is a face and a flower—possibly a face within a flower as is seen on ancient stūpa railings such as those in Bodhgaya.

g.296 Mukunda drum

rnga zlum

རྔ་ཟླུམ།

mukunda

This appears to be a small version of the mṛdaṅga drum.

g.297 Muraja drum

rdza rnga chen po

རྫ་རྔ་ཆེན་པོ།

muraja

A kettledrum with ends played horizontally. Unlike the mṛdaṅga, one half of the drum is wider than the other. Another description says that the heads of the drum are smaller than those of the mṛdaṅga.

g.298 Nāga

klu

ཀླུ།

nāga

In India, this was the cobra deity, which in Tibet was equated with water spirits and in China with dragons, neither country having cobras.

g.299 Nāgārjuna

klu sgrub

ཀླུ་སྒྲུབ།

Nāgārjuna

Second- or third-century Indian master whose writings formed the basis for the Madhyamaka tradition. In following centuries there were other masters and authors of the same name, and in Tibet all their works became attributed to one person.

g.300 Nāgī

klu mo

ཀླུ་མོ།

nāgī

Female nāga.

g.301 Nagtsho Lotsawa

nag tsho lo tsA ba

ནག་ཚོ་ལོ་ཙཱ་བ།

—

1011–1064. His personal name was Tsultrim Gyalwa (*tshul khrims rgyal ba*). A translator who brought Atiśa to Tibet and wrote an important record of his travels to India.

g.302 Names-and-form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Literally "name and form" means the mental and physical consituents of a being. It is a synonym for the five skandhas, with the four aggregates of the mind being called "names." In the context of the twelve phases of dependent origination the term is also used specifically to refer to the embryonic phase of an individual's existence where the mental aggregates are undeveloped and have only a nominal presence, and therefore are called "names."

g.303 Namuci

bdud

བདུད།

Namuci

Originally the name of Indra's principal enemy among the asuras. In early Buddhism he appears as a drought-causing demon and eventually his name becomes that of Māra, the principal opponent of the Buddhadharma.

g.304 Nanda

dga' bo

དགའ་བོ།

Nanda

The Buddha's half-brother, who became one of his principal pupils. Also the name for the nāga king usually associated with Upananda.

g.305 Nandika

dga′ byed

དགའ་བྱེད།

Nandika · Vasunandi

g.306 Nārada

mi sbyin

མི་སྦྱིན།

Nārada

A famous South Indian rishi who also appears in the Ramayana and is credited with writing the first judicial text.

g.307 Narendraghoṣa

mi dbang dbyangs

མི་དབང་དབྱངས།

Narendraghoṣa

g.308 Netrābhibhu

spyan gyis zil gyis gnon

སྤྱན་གྱིས་ཟིལ་གྱིས་གནོན།

Netrābhibhu

g.309 Netrānindita

ma smad spyan

མ་སྨད་སྤྱན།

Netrānindita

g.310 Netraśuddha

spyan dag

སྤྱན་དག

Netraśuddha

g.311 Night lotus

ku mu da

ཀུ་མུ་ད།

kumuda

Nymphaea pubescens. This night-blossoming water lily, which can be red, pink, or white, is not actually a lotus, since it does not have the lotus's distinctive pericarp. Nevertheless it is commonly called the "night lotus." It is also known as hairy water lily, because of the hairs on the stem and the underside of the leaves.

g.312 ## Nirmāṇaratin

'phrul dga'

འཕྲུལ་དགའ།

Nirmāṇaratin

The fifth (counting from the lowest) of the six paradises in the desire realm.

g.313 ## Nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Sanskrit: "extinguishment," for the causes for saṃsāra are "extinguished"; Tibetan: "the transcendence of suffering."

g.314 ## Noble one

'phags pa

འཕགས་པ།

ārya

The Sanskrit *ārya* generally has the common meaning of a noble person, one of a higher class or caste. In Dharma terms it means one who has gained the realization of the path and is superior for that reason.

g.315 ## Obscuration

sgrib pa

སྒྲིབ་པ།

nivaraṇa

In this sūtra it is stated that there are five obscurations. This must be referring to the list in the early Mahāyāna sūtra *The Patience Trained by the Color of Space Sūtra*: (1) desire's craving; (2) malice; (3) dullness and sleepiness; (4) laziness and agitation; and (5) doubt.

g.316 ## Orchid

ko bi dA ra

ཀོ་བི་དྷ་ར།

kovidāra

g.317 ## Outflows

zag pa

ཟག་པ།

āśrava

A term of Jain origin. It refers to uncontrolled thoughts, being distracted by objects, and hence its meaning of "leaks."

g.318 ## Padma

pad ma

པད་མ།

Padma

A nāga king.

g.319 ## Padmottara

pad ma bla ma

པད་མ་བླ་མ།

Padmottara

A buddha who appears in other sūtras as a contemporary of Śākyamuni in another universe. In this sūtra, King Dṛḍhabala, the bhikṣu Supuṣpacandra, and King Varapuṣpasa are said to be his previous lives.

g.320 ## Paṇava

mkhar rnga

མཁར་རྔ།

paṇava · pāṇava

Listed among Indian instruments as an hourglass drum, played in the hand, and the ancestor of the present day huḍukka, somewhat larger than the ḍamaru. See *Saṅgītaśiromaṇi: A Medieval Handbook of Indian Music*, edited by Emmie Te Nijenhuis, p. 549. However, Dutt describes it as a drum made of bell metal, which matches the Tibetan translation as "bronze drum," but he may have been influenced by the Tibetan translation of chapter 30. In an earlier chapter *paṇava* is simply transcribed into Tibetan. An example of a bell

metal drum would be the ceṇṇala, a small flat gong of bell metal that is hit with a stick and used to keep time in South Indian music. Other instruments mentioned are of the South Indian tradition.

g.321 Pañcaśikha

gtsug phu lnga pa

གཙུག་ཕུ་ལྔ་པ།

Pañcaśikha

A gandharva who was very prominent in early Buddhism and is featured on early stupa reliefs playing a lute and singing. He would come to Buddha Śākyamuni, who was not portrayed as omniscient, to inform him of what was occuring in the paradises. He also accompanies Indra on a visit to the Buddha and plays music to bring the Buddha out of his meditation. He performs the same role in the Mahāyāna sūtra The White Lotus of Compassion. He was portrayed as living on a five-peaked mountain, and appears to be the basis for Mañjuśrī, first known as Mañjughoṣa (Beautiful Voice) with Pañcaśikha still being one of Mañjuśrī's alternate names. In this sūtra he is clearly distinct from Bodhisattva Mañjuśrī.

g.322 Pāñcika

lngas rtsen

ལྔས་རྩེན།

Pañcika

Traditionally the head of the yakṣa army serving Vaiśravaṇa, and the consort of Hariti.

g.323 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

Paranirmitavaśavartin

The highest paradise in the desire realm.

g.324 Parāśara

par sha

པར་ཤ།

Parāśara

One of the vedic sages who revealed some of the Vedas, and is believed to have written the first puraṇa.

g.325 Parīttābha

'od chung

འོད་ཆུང་།

Parīttābha

The second of the three paradises that are the third dhyāna paradises in the form realm.

g.326 Parīttaśubha

dge ba

དགེ་བ།

Parīttaśubha · Śubha

The lowest of the three paradises that are the third dhyāna paradises in the form realm.

g.327 Partridge

shang shang te'u

ཤང་ཤང་ཏེའུ།

jīvaṃjīva

Chukar partridge (*Alectoris chukar*, also known as the Greek partridge). In later times in China and Tibet this became a legendary half-human bird, or a two-headed bird.

g.328 Paṭaha drum

—

—

paṭaha

A barrel drum that can be hung by a strap from the body and played sitting or standing by beating the upper surface, or both surfaces, with two curved drumsticks. There is also an identification of this term with a disk-shaped drum with the skin on one side only, similar to a tambourine, and also a drum like the mṛdaṅga with a thick middle and one end smaller than the other.

g.329 Perfect in wisdom and conduct

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྡན་པ།

vidyācaraṇasaṃpanna

A common description of buddhas. According to some explanations, "wisdom" refers to awakening, and "conduct" to the three trainings (*bslab pa gsum*) by means of which a buddha attains that awakening; according to others, "wisdom" refers to right view, and "conduct" to the other seven elements of the eightfold path.

g.330 ## Perfect Joy

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

pramuditā

The first bodhisattva bhūmi.

g.331 ## Perfect Understanding

legs pa'i blo · legs pa'i blo gros

ལེགས་པའི་བློ · ལེགས་པའི་བློ་གྲོས།

sādhumatī

The ninth bodhisattva bhūmi.

g.332 ## Phanaka

gdengs ka can

གདེངས་ཀ་ཅན།

Phanaka · Bhogaka

A leading nāga.

g.333 ## Pinnacled hall

khang pa brtsegs pa

ཁང་པ་བརྩེགས་པ།

kūṭāgāra

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, containing at least one additional upper room within the structure. *Kūṭāgāra* literally means "upper chamber" and is short for *kūṭāgāraśala*, "hall with an upper chamber or chambers." The Mahābodhi Temple in Bodhgaya is an example of a kūṭāgāra.

g.334 Piṭaka

sde snod

སྡེ་སྣོད།

piṭaka

A collection of canonical texts according to subject, the piṭakas are usually Vinaya, Sūtra, and Abhidharma. It can also refer, as in this sūtra, to the collection of the Mahāyana teachings, which is known as the *bodhisattva-piṭaka*. The word originates from the term "baskets," originally used to contain these collections.

g.335 Poṣadha

gso sbyong

གསོ་སྦྱོང་།

poṣadha · upoṣadha

The fortnightly ceremony during which ordained monks and nuns gather to recite the Prātimokṣa vows and confess faults and breaches. The term is also sometimes used in reference to the taking of eight vows by a layperson for just one day, a full-moon or new-moon day.

g.336 Prajñākaramati

shes rab 'byung gnas blo gros

ཤེས་རབ་འབྱུང་གནས་བློ་གྲོས།

Prajñākaramati

(950–1030) One of the main masters in Vikramaśila monastery.

g.337 Praśānta

rab tu zhi

རབ་ཏུ་ཞི།

Praśānta

g.338 Praśānteśvara

rab zhi dbang phug

རབ་ཞི་དབང་ཕུག

Praśānteśvara

g.339 Pratāpana

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

Pratāpana · Mahātāpana

The very hot hell; the seventh of the eight hot hells.

g.340 Prātimokṣa

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa

"Prātimokṣa" is the name given to the code of conduct binding on monks and nuns. The term can be used to refer both to the disciplinary rules themselves and to the texts from the Vinaya that contain them. There are multiple recensions of the *Prātimokṣa*, each transmitted by a different monastic fraternity in ancient and medieval India. Three remain living traditions, one of them the Mūlasarvāstivāda Vinaya of Tibetan Buddhism. Though the numbers of rules vary across the different recensions, they are all organized according to the same principles and with the same disciplinary categories. It is customary for monastics to recite the *Prātimokṣa Sūtra* fortnightly.

g.341 Pratyekabuddha

rang rgyal · rang sangs rgyas

རང་རྒྱལ། · རང་སངས་རྒྱས།

pratyekabuddha · pratyayajina · pratyekajina

"Solitary buddha." Someone who has attained liberation entirely through their own contemplation, hence their alternate epithet, *pratyayajina*, which means one who has become a jina, or buddha, through dependence [on external factors that were contemplated upon]. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary accumulated merit nor the motivation to teach others.

g.342 Preta

yi dags

ཡི་དགས།

preta

Literally "the departed" and analagous to the ancestral spirits of the Vedic tradition, the pitṛs, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death, analogous to the underworld of

Pluto in Greek mythology. In Buddhism they are said to suffer intensely, particularly from hunger and thirst.

g.343 Primary signs

mtshan

མཚན།

lakṣaṇa

The thirty-two primary physical characteristics of a "great being," a mahāpuruṣa, which every buddha possesses.

g.344 Puṇṇaga

pu na

པུ་ན།

puṇṇaga

g.345 Puṇyamatin

bsod nams blo gros

བསོད་ནམས་བློ་གྲོས།

Puṇyamatin

A prince in the distant past.

g.346 Pūrṇa

gang po

གང་པོ།

Pūrṇa

A pupil of the Buddha who was preeminent in teaching.

g.347 Puṣpacandra

me tog zla mdzes

མེ་ཏོག་ཟླ་མཛེས།

Puṣpacandra · Supuṣpacandra · Supuṣpa

g.348 Pūtana

srul po

སྲུལ་པོ།

pūtana

A spirit that is said to cause physical illnesses.

g.349 Rāhu

sgra gcan

སྒྲ་གཅན།

Rāhu

A powerful asura, said to cause eclipses.

g.350 Rāhula

dgra gcan

དགྲ་གཅན།

Rāhula

The name of Śākyamuni's son. Also the name of the sons of all the buddhas that Śākyamuni had received the *Samādhirāja* from in previous lifetimes.

g.351 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

Rājagṛha

The capital of Magadhā during the Buddha's lifetime.

g.352 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A race of ugly, evil-natured supernatural beings with a yearning for human flesh.

g.353 Ralpachen

ral pa can

རལ་པ་ཅན།

—

A king of Tibet who reigned from 815 to 838.

g.354 Ratiṁkara

dga' bar byed pa

དགའ་བར་བྱེད་པ།

Ratiṁkara

g.355 Ratnabāhu

lag bzang

ལག་བཟང་།

Ratnabāhu · Subāhu

Synonym for Subāhu, translated as if it was Subāhu into Tibetan.

g.356 Ratnacūḍa

—

—

Ratnacūḍa

A bodhisattva.

g.357 Ratnadvīpa

rin po che'i gling

རིན་པོ་ཆེའི་གླིང་།

Ratnadvīpa

g.358 Ratnajāli

rin po che'i dra ba

རིན་པོ་ཆེའི་དྲ་བ།

Ratnajāli

g.359 Ratnākara

rin po che'i 'byung gnas

རིན་པོ་ཆེའི་འབྱུང་གནས།

Ratnākara

A bodhisattva.

g.360 Ratnaketu

rin po che'i tog

རིན་པོ་ཆེའི་ཏོག

Ratnaketu

Definition from the 84000 Glossary of Terms:

A great bodhisattva in the Buddha's assembly.

g.361 Ratnakusuma

rin chen me tog

རིན་ཆེན་མེ་ཏོག

Ratnakusuma

According to the commentary, an alternative name for Ratnapāṇi

g.362 Ratnakūṭa

rin po che brtsegs pa

རིན་པོ་ཆེ་བརྩེགས་པ།

Ratnakūṭa

g.363 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

Ratnamudrāhasta

g.364 Ratnapadmacandraviśuddhābhyudgatarāja

rin po che'i pad ma'i zla ba rnam par dag pa mngon par 'phags pa'i rgyal po

རིན་པོ་ཆེའི་པད་མའི་ཟླ་བ་རྣམ་པར་དག་པ་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

Ratnapadmacandraviśuddhābhyudgatarāja

A buddha countless eons in the past.

g.365 Ratnapāṇi

—

—

Ratnapāṇi

Absent in Tibetan (phyag na rin po che).

g.366 Ratnaprabha

rin po che'i 'od

རིན་པོ་ཆེའི་འོད།

Ratnaprabha

g.367 Ratnaprabhāsa

rin po che snang ba

རིན་པོ་ཆེ་སྣང་བ།

Ratnaprabhāsa

g.368 Ratnasaṁbhava

rin po che ʼbyung ba

རིན་པོ་ཆེ་འབྱུང་བ།

Ratnasaṁbhava

g.369 Ratnaśikhara

rin po cheʼi rtse mo

རིན་པོ་ཆེའི་རྩེ་མོ།

Ratnaśikhara

g.370 Ratnāvatī

rin chen ldan pa

རིན་ཆེན་ལྡན་པ།

Ratnāvatī

A palace in a past eon.

g.371 Ratnavyūha

rin po cheʼi bkod pa

རིན་པོ་ཆེའི་བཀོད་པ།

Ratnavyūha

g.372 Ratnayaṣṭi

rin po cheʼi mkhar ba

རིན་པོ་ཆེའི་མཁར་བ།

Ratnayaṣṭi

g.373 Retention

gzungs

གཟུངས།

dhāraṇī

The ability to remember all Dharma teachings that are heard. In other contexts, a dhāraṇi is a powerful recitation that is a precursor of mantras and is usually in the form of intelligible sentences or phrases that preserve or retain the essence of a teaching. There are two sets of "four retentions" in relation to this text. (A) As explained in the sūtra itself in chapter 24 (24.63): the retention, respectively, of teachings on composites, on sounds, on kleśas, and on purifications. (B) As explained in the commentary to the opening of the sūtra (1.2, see n.13): the recited dhāraṇī sentences and phrases themselves, the retention of the memory of the words of all teachings given, the retention of the memory of the meaning of these teachings, and the retention of the realization gained through meditation on that meaning.

g.374 Revata

nam gru

ནམ་གྲུ།

Revata · Khadiravanīya

The youngest brother of Śāriputra.

g.375 Rishi

drang srong

དྲང་སྲོང་།

ṛṣi

Sage. An ancient Indian spiritual title especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g.376 Rose apple

'dzam bu

འཛམ་བུ།

jambu

g.377 Rūpakāya

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

"Form body." The visible form of a buddha that is perceived by other beings, in contrast to his "Dharma body," the dharmakāya, which is his enlightenment.

g.378 Sacred fig tree

a shwad

ཨ་ཤྭད།

aśvattha

g.379 Sadāmatta

rtag tu myos

རྟག་ཏུ་མྱོས།

Sadāmatta

One of the three classes of yakṣas at the base of Meru, below the paradises of the mahārājas, as part of the lowest class of paradises in the desire realm. Their name means “constantly intoxicated or insane” and because of their condition they are unable to follow the path to enlightenment.

g.380 Sāgara

rgya mtsho

རྒྱ་མཚོ།

Sāgara

The principal nāga king; in this sūtra another name for Vaṛuna.

g.381 Sage

thub pa

ཐུབ་པ།

muni

A title that, like *buddha*, is given to someone who has attained the realization of a truth through his own contemplation and not by divine revelation.

g.382 Sahacittotpādadharmacakrapravartin

sems bskyed ma thag tu chos kyi 'khor lo skor ba

སེམས་བསྐྱེད་མ་ཐག་ཏུ་ཆོས་ཀྱི་འཁོར་ལོ་སྐོར་བ།

Sahacittotpādadharmacakrapravartin

g.383 Śakra

brgya byin

བརྒྱ་བྱིན།

Śakra

More commonly known in the West as Indra, the deity that is called “lord of the devas” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. The highest vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them. Each world with a central Sumeru has a Śakra; therefore this sutra mentions them in the plural.

g.384 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

Śākyamuni

The name of the historical Buddha, Siddhartha Gautama; he was a *muni* (sage) from the Śākya clan.

g.385 Śākyaṛṣabha

shA kya mkhyu mchog

ཤཱཀྱ་མཁྱུ་མཆོག

Śākyaṛṣabha

Literally, “the Bull of the Śākyas.” This is similar to Śākyamuni, “the Sage of the Śākyas,” the Śākyas being the Buddha’s clan.

g.386 Śākyavardhana

shA kya ’phel

ཤཱཀྱ་འཕེལ།

Śākyavardhana · Śākyapravṛddha

A yakṣa that was the protective deity for the Śākya clan, which was the Buddha’s clan. The Śākyas had a temple devoted to him and he is represented in sculpture as being present at his birth.

g.387 Sal

sA la

ས་ལ།

śāla

g.388 Śālendrarāja

sA la’i dbang po’i rgyal po

ས་ལའི་དབང་པོའི་རྒྱལ་པོ།

Śālendrarāja

The buddha from whom Śakyamuni received the *Samādhirāja* in a previous life.

g.389 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

Samantabhadra

A forest in a past eon.

g.390 Samantanetra

kun nas spyan

ཀུན་ནས་སྤྱན།

Samantanetra

A tathāgata.

g.391 Samāpatti

snyoms par 'jug pa

སྙོམས་པར་འཇུག་པ།

samāpatti

One of the synonyms for the meditative state. The Tibetan translation interpreted it as *sama-āpatti*, which brings in the idea of "equal," or "level," whereas it may very well be like "samādhi," *sam-āpatti*, with the similar meaning of concentration. Unlike samādhi, however, it also occurs with the meaning of "completion," "attainment," and "diligent practice."

g.392 Śamatha

zhi gnas

ཞི་གནས།

śamatha

Meditation of peaceful stability.

g.393 Śambara

bde mchog

བདེ་མཆོག

Śambara

A leader of the asuras.

g.394 Saṅgha

dge ʼdun

དགེ་འདུན།

saṅgha

The community of followers of the Buddha's teachings, particularly the monastics.

g.395 Śānta

zhi ba

ཞི་བ།

Śānta

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error.

g.396 Śāntamānasa

zhi baʼi yid

ཞི་བའི་ཡིད།

Śāntamānasa

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error.

g.397 Śāntaśirin

zhi dpal

ཞི་དཔལ།

Śāntaśirin

g.398 Śāntaśriyajvalanta

zhi baʼi dpal ʼbar ba

ཞི་བའི་དཔལ་འབར་བ།

Śāntaśriyajvalanta

g.399 Śāntendriya

zhi baʼi dbang po · zhi dbang

ཞི་བའི་དབང་པོ། · ཞི་དབང་།

Śāntendriya

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error. Translated the first time in Tibetan as *zhi ba'i dbang po* and the second time as *zhi dbang*.

g.400 Śāntideva

zhi ba'i lha

ཞི་བའི་ལྷ།

Śāntideva

Eighth-century Indian master within the Madhyamaka tradition.

g.401 Śāntirāja

zhi ba'i rgyal po · zhi ba'i rgyal ba

ཞི་བའི་རྒྱལ་པོ། · ཞི་བའི་རྒྱལ་བ།

Śāntirāja

g.402 Śāntiśūra

zhi ba dpa' · zhi bar dpa'

ཞི་བ་དཔའ། · ཞི་བར་དཔའ།

Śāntiśūra

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error. Translated the first time in Tibetan as *zhi ba dpa'* and the second time as *zhi bar dpa'*.

g.403 Śāntīyapāraṃgata

zhi ba'i pha rol phyin

ཞི་བའི་ཕ་རོལ་ཕྱིན།

Śāntīyapāraṃgata

g.404 Śāntottara

zhi ba'i bla ma

ཞི་བའི་བླ་མ།

Śāntottara

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error.

g.405 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

Śāriputra

"The son of Śāri." The Buddha's principal pupil, who passed away before the Buddha.

g.406 Śārisuta

shA ri'i bu

ཤཱ་རི་བུ།

Śārisuta

Synonym for Śāriputra.

g.407 Satatamabhayaṁdad

rtag tu mi 'jigs sbyin

རྟག་ཏུ་མི་འཇིགས་སྦྱིན།

Satatamabhayaṁdad

g.408 Secondary signs

dpe byed

དཔེ་བྱེད།

anuvyañjana

The eighty secondary physical characteristics of a "great being," a mahāpuruṣa, which every buddha possesses. They include such details as the redness of the fingernails and the blackness of the hair.

g.409 Sensations

tshor ba

ཚོར་བ།

vedanā

The second of the five skandhas: nonconceptual pleasant, unpleasant, or neutral sensations as a result of sensory experiences.

g.410 Sesame flowers

ti la ka

ཏི་ལ་ཀ

tilaka

Sesamum indicum.

g.411 Seven jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

When associated with the seven heavenly bodies, and therefore the seven days of the week, they are: ruby for the sun, moonstone or pearl for the moon, coral for Mars, emerald for Mercury, yellow sapphire for Jupiter, diamond for Venus, and blue sapphire for Saturn. There are variant lists not associated with the heavenly bodies but retaining the number seven, which include gold, silver, and so on.

g.412 Shining

'od byed pa

འོད་བྱེད་པ།

prabhākarī

The third bodhisattva bhūmi.

g.413 Siddha

grub pa

གྲུབ་པ།

siddha

Someone who has attained supernatural powers.

g.414 Siṃhadhvaja

seng ge rgyal mtshan

སེང་གེ་རྒྱལ་མཚན།

Siṃhadhvaja

A buddha in the distant past when Śākyamuni was Prince Mati.

g.415 Śirībala

dpal gyi stobs

དཔལ་གྱི་སྟོབས།

Śirībala · Śīrībala

A king in the distant past.

g.416 Śiridhāraṇa

dpal 'dzin pa

དཔལ་འཛིན་པ།

Śiridhāraṇa

g.417 Skandha

phung po

ཕུང་པོ།

skandha

The constituents that make up a being's existence: forms, sensations, identifications, mental activities, and consciousnesses. Often translated "aggregate," commonly in the context of the five aggregates. Along with dhātu and āyatana, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.418 Snātaka

khrus byed pa

ཁྲུས་བྱེད་པ།

snātaka

A brahmin priest who has completed his apprenticeship, and undergone a ritual ablution to mark his graduation.

g.419 Śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

The word, based on the verb "to hear," means disciple, and is used in that general way, as well as for those who were followers of the non-Mahāyāna tradition of Buddhism, in contrast to the bodhisattvas.

g.420 Śrīghoṣa

dpal dbyangs

དཔལ་དབྱངས།

Śrīghoṣa

A king in the distant past.

g.421 Śrīlendrabodhi

shI len dra bo dhi

ཤྲཱི་ལེན་དྲ་བོ་དྷི།

Śrīlendrabodhi

g.422 Śrīvatsa

dpal gyi be'u

དཔལ་གྱི་བེའུ།

śrīvatsa

Literally "the favorite of the glorious one," or (as translated into Tibetan) "the calf of the glorious one." This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu.

g.423 Śrotriya

gtsang sbra can

གཙང་སྦྲ་ཅན།

śrotriya

Traditionally "one who is learned in the Vedas." The Tibetan means "one who keeps pure and clean."

g.424 Stainless

dri med · dri ma dang bral ba

དྲི་མེད། · དྲི་མ་དང་བྲལ་བ།

vimāla

The second bodhisattva bhūmi.

g.425 Star jasmine

kun da

ཀུན་ད།

kunda

Trachelospermum jasminoides. It has its name because of its starlike white blossoms. In India it is used in speech as an example of whiteness, i.e., "as white as star jasmine." Also called downy jasmine, Chinese jasmine, Chinese

ivy, and trader's compass.

g.426 Sthavira

gnas brtan

གནས་བརྟན།

sthavira

Literally "one who is stable" and usually translated as "elder," a senior teacher in the early Buddhist communities. Also became the name of the Buddhist tradition within which the Theravada developed.

g.427 Sthitottara

bla mar gnas

བླ་མར་གནས།

Sthitottara

g.428 Subāhu

lag bzang

ལག་བཟང་།

Subāhu · Ratnabāhu

A principal bodhisattva in the Mahāyāna sūtras.

g.429 Śubhakanakaviśuddhiprabha

gser bzang po rnam par dag pa'i 'od · lag bzangs

གསེར་བཟང་པོ་རྣམ་པར་དག་པའི་འོད། · ལག་བཟངས།

Śubhakanakaviśuddhiprabha

g.430 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

Śubhakṛtsna

The highest of the three paradises that are the third dhyāna paradises in the form realm.

g.431 Subhīṣma

shin tu 'jigs btsan

ཤིན་ཏུ་འཇིགས་བཙན།

Subhīṣma

g.432 Subhūti

rab ʼbyor

རབ་འབྱོར།

Subhūti

A foremost pupil of the Buddha, known for his wisdom.

g.433 Subrahma

tshangs paʼi mchog

ཚངས་པའི་མཆོག

Subrahma

g.434 Sucintitārtha

don legs bsams

དོན་ལེགས་བསམས།

Sucintitārtha

The shortened form of Suvicintitārtha within verse.

g.435 Sūciromā

khab spu

ཁབ་སྤུ།

Sūciromā

A yakṣa usually paired with Kharakarṇa.

g.436 Sudānta

dul rab · shin tu dul

དུལ་རབ། · ཤིན་ཏུ་དུལ།

Sudānta

In the list of buddhas from whom Śākyamuni received the *Samādhirāja*, this name appears twice, perhaps in error. Translated the first time in Tibetan as *dul rab*, and the second time as *shin tu dul*.

g.437 Sudāntacitta

shin tu dul baʼi sems · dul bar sems

ཤིན་ཏུ་དུལ་བའི་སེམས། · དུལ་བར་སེམས།

Sudāntacitta

In the list of buddhas from whom Śākyamuni received the *Samādhirāja* this name appears twice, perhaps in error. Translated the first time in Tibetan as *shin tu dul ba'i sems*, and the second time as *dul bar sems*.

g.438 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

Sudarśana

The second highest of the seventeen paradises in the form realm, and therefore the second highest of the five Śuddhāvāsika (pure abode) paradises.

g.439 Śuddhaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

Śuddhaghoṣa

g.440 Śuddhajñānin

ye shes gtsang

ཡེ་ཤེས་གཙང་།

Śuddhajñānin

g.441 Śuddhānana

zhal gtsang

ཞལ་གཙང་།

Śuddhānana

g.442 Śuddhāvāsa

gtsang ris · gnas gtsang ma

གཙང་རིས། · གནས་གཙང་མ།

Śuddhāvāsa

The five highest of the paradises that consitute the realm of form, which is above the paradises of the realm of desire in which our world is situated.

g.443 Śuddhodana

zas gtsang

ཟས་གཙང་།

Śuddhodana

Buddha Śākyamuni's father.

g.444 Sudharma

chos bzang

ཆོས་བཟང་།

Sudharma

The assembly hall in the center of Sudarśana, the city in the Trāyastriṃśa ("Thirty-three") paradise, which has a central throne for Indra/Śakra and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the epnoymous thirty-three devas of Indra's paradise. Indra's own palace is to the north of this assembly hall.

g.445 Sudharmaśūra

chos bzang dpa' bo

ཆོས་བཟང་དཔའ་བོ།

Sudharmaśūra

g.446 Sudṛśa

gya nom snang

རྒྱ་ནོམ་སྣང་།

Sudṛśa

The third highest of the seventeen paradises in the form realm, and therefore the third of the five Śuddhāvāsika (pure abode) paradises.

g.447 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

Sukhāvatī

The realm of Buddha Amitāyus, more commonly known as Amitābha, as first described in the *Sukhāvatīvyuha Sūtra*.

g.448 Sumeru

rab lhun · ri rab

རབ་ལྷུན། · རི་རབ།

Sumeru

The mountain at the center of the disk of the world with the four continents around it.

g.449 Sumeru

rab tu lhun po

རབ་ཏུ་ལྷུན་པོ།

Sumeru

A bodhisattva.

g.450 Sunetra

spyan bzang

སྤྱན་བཟང་།

Sunetra

g.451 Sunirmita

rab 'phrul · rab 'phrul dga'

རབ་འཕྲུལ། · རབ་འཕྲུལ་དགའ།

Sunirmita

The principal deity in the Nirmāṇarata paradise, the second highest paradise in the desire realm.

g.452 Supuṣpa

me tog zla mdzes

མེ་ཏོག་ཟླ་མཛེས།

Supuṣpa · Supuṣpacandra · Puṣpacandra

g.453 Supuṣpacandra

me tog zla mdzes

མེ་ཏོག་ཟླ་མཛེས།

Supuṣpacandra · Puṣpacandra · Supuṣpa

g.454 Śūradatta

dpa' bas byin

དཔའ་བས་བྱིན།

Śūradatta

A king in the distant past.

g.455 Surūpa

gzugs bzang

གཟུགས་བཟང་།

Surūpa

A yakṣa lord.

g.456 Sūryānana

nyi ma'i zhal

ཉི་མའི་ཞལ།

Sūryānana

g.457 Sutejas

gzi brjid mchog

གཟི་བརྗིད་མཆོག

Sutejas

g.458 Sūtra

mdo

མདོ།

sūtra

Primarily within Buddhism it refers to the Buddha's nontantric teachings in general. Literally it means "thread." It is also used in other contexts for pithy statements, rules, and aphorisms, on which are strung a commentary and terms of the subdivisions of a sūtra into twelve aspects of the Dharma; in that case, *sūtra* then means only the prose part of a sūtra.

g.459 Suvicintitārtha

don legs par bsams pa

དོན་ལེགས་པར་བསམས་པ།

Suvicinitārtha

A buddha in the distant past who had previously been Prince Mahākaruṇācintī, a pupil of Buddha Abhāvasamudgata. In verse he is referred to as Sucintitārtha.

g.460 Suvighuṣṭatejas

shin tu rnam grags gzi

ཤིན་ཏུ་རྣམ་གྲགས་གཟི།

Suvighuṣṭatejas

g.461 Suvimuktaghoṣa

shin tu rnam grol dbyangs

ཤིན་ཏུ་རྣམ་གྲོལ་དབྱངས།

Suvimuktaghoṣa

g.462 Suyāma

rab mtshe ma

རབ་མཚེ་མ།

Suyāma

The principal deity in the paradise called Yāma.

g.463 Svabhāvadharmottaraniścita

rang bzhin chos kyi bla ma nges pa 'byung

རང་བཞིན་ཆོས་ཀྱི་བླ་མ་ངེས་པ་འབྱུང་།

Svabhāvadharmottaraniścita

g.464 Svāgata

legs 'ongs

ལེགས་འོངས།

Svāgata · Sogatu

Svāgata was a pupil of the Buddha, originally a destitute beggar, who, in particular, accidentally drank alcohol offered by villagers after he had tamed a nāga to end a drought. This resulted in the Buddha's adding abstention from alcohol as part of the monastic rules.

g.465 Svarāṅgaghoṣa

dbyangs kyi yan lag · sgra yi yan lag dbyangs

དབྱངས་ཀྱི་ཡན་ལག · སྒྲ་ཡི་ཡན་ལག་དབྱངས།

Svarāṅgaghoṣa

A buddha in the distant past.

g.466 Svarāṅgaśabda

dbyangs dag

དབྱངས་དག

Svarāṅgaśabda

g.467 Svarāṅgaśūra

dbyangs kyi yan lag dpa′

དབྱངས་ཀྱི་ཡན་ལག་དཔའ།

Svarāṅgaśūra

g.468 Svarārcita

sgra dbyangs mchod pa

སྒྲ་དབྱངས་མཆོད་པ།

Svarārcita

g.469 Svarāvighuṣṭa

sgra skad rnam grags

སྒྲ་སྐད་རྣམ་གྲགས།

Svarāvighuṣṭa

g.470 Svaraviśuddhiprabha

dbyangs rnam par dag pa′i ′od

དབྱངས་རྣམ་པར་དག་པའི་འོད།

Svaraviśuddhiprabha

g.471 Svaravyūha

dbyangs bkod pa

དབྱངས་བཀོད་པ།

Svaravyūha

g.472 Svastika

bkra shis

བཀྲ་ཤིས།

svastika · swastika

In later Tibetan translations, it is translated as *g.yung-drung*. In the early translations, it is *bra shis* and in the *Mahāvyutpatti* dictionary it is *bkra shis ldan*, while *g.yung-drung* translates *nandyāvarta*. It is an auspicious sign in Indian culture, and it is one of the auspicious marks on the chest of the Buddha, as well as the śrīvatsa.

g.473 Takṣaka

'jog po

འཇོག་པོ།

Takṣaka

A nāga king who is well known from his role in the Indian *Mahābhārata* epic. He dwells in the northwestern city of Taxila (Takṣaśilā), in present-day Pakistan.

g.474 Tāpana

tsha · tsha ba

ཚཱ། · ཚ་བ།

Tāpana · Saṃtapana · Tapana

The hell called "hot." Traditionally the sixth of the eight hot hells.

g.475 Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

One of the Buddha's titles. "Gata," though literally meaning "gone," is a past passive participle used to describe a state or condition of existence. As buddhahood is indescribable it means "one who is thus."

g.476 Tathāgatakāya

de bzhin gshegs pa'i sku

དེ་བཞིན་གཤེགས་པའི་སྐུ།

tathāgatakāya

"The body of the tathāgata," which in this sūtra is a synonym for the dharmakāya.

g.477 Tejaguṇarāja

gzi brjid tshogs kyi rgyal po · gzi brjid tshogs rgyal

གཟི་བརྗིད་ཚོགས་ཀྱི་རྒྱལ་པོ། · གཟི་བརྗིད་ཚོགས་རྒྱལ།

Tejaguṇarāja

A buddha in the distant past.

g.478 Tejasamudrata

gzi brjid mngon par ’phags

གཟི་བརྗིད་མངོན་པར་འཕགས།

Tejasamudrata

g.479 Tejasvarendra

gzi brjid sgra dbyangs

གཟི་བརྗིད་སྒྲ་དབྱངས།

Tejasvarendra

g.480 Tejavati

gzi ldan

གཟི་ལྡན།

Tejavati

g.481 Tejaviniścita

gzi brjid shin tu nges

གཟི་བརྗིད་ཤིན་ཏུ་ངེས།

Tejaviniścita

g.482 Tejeśvara

gzi brjid dbang phyug

གཟི་བརྗིད་དབང་ཕྱུག

Tejeśvara

g.483 Tejobala

gzi brjid stobs

གཟི་བརྗིད་སྟོབས།

Tejobala

g.484 Tejovibhu

gzi brjid khyab

གཟི་བརྗིད་ཁྱབ།

Tejovibhu

g.485 ## Ten powers

dbang bcu

དབང་བཅུ།

daśavaśitā

Powers attained by bodhisattvas on the path: power over life, karma, materials, devotion, aspiration, miracles, birth, Dharma, mind, and wisdom. Not to be confused with the ten strengths (*bala*, *stobs*) which are qualities of buddhahood.

g.486 ## Ten strengths

stobs bcu

སྟོབས་བཅུ།

daśabala

One set among the different qualities of a tathāgata. The ten strengths are (1) the knowledge of what is possible and not possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of aspirations; (4) the knowledge of the variety of natures; (5) the knowledge of the different levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of various states of meditation (dhyāna, liberation, samādhi, samāpatti, and so on); (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of defilements.

g.487 ## The youth Candraprabha

zla 'od gzhon nu

ཟླ་འོད་གཞོན་ནུ།

Candraprabha Kumāra

The young man of Rājagrha who is the principal interlocutor for the Samādhirājasūtra. He is frequently addressed as "youth" or "young man," (Skt. *kumāra*; Tib. *gzhon nu*).

g.488 ## Three aspects of the action

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally "circles" or "provinces," are the doer, the action, and the object of the action. Their purity is variously described as being free of self-interest or free of conceptualization.

g.489 Three knowledges

rig pa gsum

རིག་པ་གསུམ།

traividya

Knowledge through divine sight (*lha'i mig gi shes pa*), knowledge through remembering past lives (*sngon gyi gnas rjes su dran pa'i rig pa*), and the knowledge that defilements have ceased (*zag pa zad pa'i rig pa*).

g.490 Tīrthika

mu stegs pa

མུ་སྟེགས་པ།

tīrthika

Any non-Buddhist tradition in pre-Muslim India, both those Veda-based and not. The term has its origins among the Jains.

g.491 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་ཅུ་རྩ་གསུམ་པ།

Trāyastriṃśa

The paradise of Indra on the summit of Sumeru, where there are thirty-three leading deities, hence the name "thirty-three." The second (counting from the lowest) of the six paradises in the desire realm.

g.492 Trichiliocosm

stong gsum gyi stong chen po

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

trisāhasramahāsāhasra

A universe composed of a thousand groups of a thousand groups of a thousand worlds, each being a flat disk with its own sun and moon and central mountain.

g.493 Tsongkhapa

tsong kha pa

ཙོང་ཁ་པ།

—

1357–1419. The founder of the Gelug tradition.

g.494 Tuṣita

dga' ldan

དགའ་ལྡན།

Tuṣita · Samtuṣita

The fourth (counting from the lowest) of the six paradises in the desire realm. The paradise from which Śākyamuni descended to be born into his world.

g.495 Udāyin

'char ba po

འཆར་བ་པོ།

Udāyin

The son of the court priest in Kapilavastu, the Buddha's home town. Also called Kālodāyin (black Udāyin) because of his dark skin. He and his wife Guptā became monk and nun. He became an arhat who was a skilled teacher. However he also figures prominently in accounts of inappropriate sexual behavior that instigated vinaya rules. He and Guptā are also said to have conceived a son after their ordination.

g.496 Udraka

lhag spyod

ལྷག་སྤྱོད།

Udraka

g.497 Unfluctuating

mi g.yo ba

མི་གཡོ་བ།

acala

Also means unmoving, immovable.

g.498 Unwavering

mi g.yo · mi g.yo ba

མི་གཡོ། · མི་གཡོ་བ།

acalā

The eighth bodhisattva bhūmi.

g.499 Upādhyāya

mkhan po

མཁན་པོ།

upādhyāya

A personal preceptor and teacher. In Tibet, the translation *mkhan po* also came to mean a learned scholar, the equivalent of a paṇḍita.

g.500 Upāli

nye 'khor · nye bar 'khor

ཉེ་འཁོར། · ཉེ་བར་འཁོར།

Upāli

The Buddha's pupil who was pre-eminent in knowing the monastic rules and recited them and their origins at the first council. He had been a low caste barber in Kapilavastu, the Buddha's home town.

g.501 Upananda

nye dga'

ཉེ་དགའ།

Upananda

One of the main nāga kings, usually associated with the nāga king Nanda.

g.502 Upāsaka

dge bsnyen

དགེ་བསྙེན།

upāsaka

male lay practitioner

g.503 Upāsikā

dge bsnyen ma

དགེ་བསྙེན་མ།

upāsikā

female lay practitioner

g.504 Uragasāra

sbrul gyi snying po

སྦྲུལ་གྱི་སྙིང་པོ།

uragasāra

A variety of sandalwood. The name means "snake essence" because snakes were said to live in the forests of those trees because they were attracted to their scent.

g.505 Ūrṇā hair

mdzod spu

མདོད་སྤུ།

ūrṇā

A curled hair or ringlet between the eyebrows that is one of the thirty-two major signs of a "great being."

g.506 Uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

One of the thirty-two signs of a great being, in its simplest form it is a pointed shape to the head (like a turban), or more elaborately a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g.507 Vaiśampāyana

be'i sham bA ya

བེའི་ཤམ་བཱ་ཡ།

Vaiśampāyana · Vaiśaṃpāyani · Vaiśaṃpāyan

Ancient rishi, a pupil of Vyāsa and teacher of the Taittirīyasaṃhita.

g.508 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

Vaiśravaṇa

As one of the four mahārājas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakṣas and a lord of wealth.

g.509 Valerian

rgya spos

རྒྱ་སྤོས།

satagara

g.510 Vālmīki

grog mkhar

གྲོག་མཁར།

Vālmīki · Valmika · Valmīka

Ancient Indian rishi who is renowned as the author of the Rāmāyaṇa.

g.511 Vāmana

bA man

བྭ་མན།

Vāmana · Vāmani · Vāmaṇi

The dwarf incarnation of Viṣṇu, who deceived the king of the asuras.

g.512 Varapuṣpasa

me tog mchog

མེ་ཏོག་མཆོག

Varapuṣpasa

A king in the distant past.

g.513 Varuṇa

chu lha

ཆུ་ལྷ།

Varuṇa

The principal nāga king; also the god of the sea in the Vedas. In this sūtra Sāgara is an alternative name and not another nāga.

g.514 Vaśiṣṭha

gnas ′jog

གནས་འཇོག

Vaśiṣṭha · Vasiṣṭha

One of the seven great rishis of ancient India, said to have composed part of the Rigveda.

g.515 Vāsuki

nor yod

ནོར་ཡོད།

Vāsuki

Nāga king, well known in Indian mythology as being the serpent coiled around Meru that was used to churn the ocean at the origin of the world.

g.516 Vasunandi

dga′ byed

དགའ་བྱེད།

Vasunandi · Nandika

g.517 Vātsyāyana

bad tsa

བད་ཙ།

Vātsyāyana · Vatsa · Śrīvatsa

A rishi of ancient India, said to be the author of the *Nyaysūtrabhāśya* and the famous *Kāmasūtra*.

g.518 Vemacitra

bzang ris

བཟང་རིས།

Vemacitra

The king of the asuras.

g.519 Vetiver

mR na la

མར་ན་ལ།

mṛnala

g.520 Vidyādhara

rig sngags ʼchang · rig ʼdzin

རིག་སྔགས་འཆང་། · རིག་འཛིན།

vidyādhara

A race of superhuman beings with magical powers who lived high in mountains, such as the Malaya range of southwest India. Also used for humans who have gained powers through their mantras.

g.521 Vighuṣṭaghoṣa

rnam par grags paʼi dbyangs

རྣམ་པར་གྲགས་པའི་དབྱངས།

Vighuṣṭaghoṣa

g.522 Vighuṣṭajñāna

ye shes rnam grags

ཡེ་ཤེས་རྣམ་གྲགས།

Vighuṣṭajñāna

g.523 Vighuṣṭanetra

rnam par grags paʼi spyan

རྣམ་པར་གྲགས་པའི་སྤྱན།

Vighuṣṭanetra

g.524 Vighuṣṭaśabda

rnam grags sgra

རྣམ་གྲགས་སྒྲ།

Vighuṣṭaśabda

g.525 Vighuṣṭatejas

rnam par grags paʼi gzi brjid

རྣམ་པར་གྲགས་པའི་གཟི་བརྗིད།

Vighuṣṭatejas

g.526 Vikaṭa

rad rod can

རད་རོད་ཅན།

Vikaṭa

A yakṣa lord.

g.527 Vimalaprabha

dri med 'od

དྲི་མེད་འོད།

Vimalaprabha

A future buddha, who was Candraprabha in the time of Śākyamuni.

g.528 Vinaya

'dul ba

འདུལ་བ།

vinaya

The section of the Buddha's teachings that focuses on conduct.

g.529 Vindhya

'bigs byed

འབིགས་བྱེད།

Vindhya

A mountain range, actually a series of mountain ranges, which extends across central India.

g.530 Vipaśyanā

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Insight meditation.

g.531 Vīrasena

dpa' bo'i sde

དཔའ་བོའི་སྡེ།

Vīrasena · Vīra

A bodhisattva who only appears in passing in the *Samādhirāja*, and in no other sūtra.

g.532 Virūḍhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

Virūḍhaka · Viruḍhaka

One of the four mahārājas. He is the guardian of the southern direction and the lord of the kumbhāṇḍas.

g.533 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

Virūpākṣa · Virupākṣa

One of the four mahārājas. He is the guardian of the western direction and traditionally the lord of the nāgas, though in this sūtra that appears to be Dhṛtarāṣṭra.

g.534 Viśuddhaghoṣeśvara

rnam dag sgra yi dbang phyug

རྣམ་དག་སྒྲ་ཡི་དབང་ཕྱུག

Viśuddhaghoṣeśvara

g.535 Viśuddhanetra

rnam par dag pa'i spyan

རྣམ་པར་དག་པའི་སྤྱན།

Viśuddhanetra

g.536 Viśvāmitra

thams cad bshes

ཐམས་ཅད་བཤེས།

Viśvāmitra

One of the early great rishis of India, who revealed part of the Vedas.

g.537 Viveśacintin

khyad par sems

ཁྱད་པར་སེམས།

Viveśacintin

A king in the distant past.

g.538 Vulture Peak

rgod kyi phung po

རྒོད་ཀྱི་ཕུང་པོ།

Gṛdhrakūṭa

A mountain by Rajghir in Bihar, which is the setting for many sutras. Also rendered here as “Gṛdhrakūṭa.”

g.539 Vyāsa

rgyas pa

རྒྱས་པ།

Vyāsa

The rishi who is said to have divided the Vedas into four and to have compiled the *Mahābhārata* epic.

g.540 Vyūharāja

bkod pa’i rgyal po

བཀོད་པའི་རྒྱལ་པོ།

Vyūharāja

g.541 Water lily

dri mchog

དྲི་མཆོག

saugandhika

Nymphaea stellata; *Nymphaea nouchali*. Day-blossoming water lilies that may be blue, white, or red.

g.542 Water that has the eight qualities

yan lag brgyad ldan gyi chu

ཡན་ལག་བརྒྱད་ལྡན་གྱི་ཆུ།

aṣṭāṅgajala

Water that has the eight qualities of being sweet, cool, pleasant, light, clear, pure, not harmful to the throat, and beneficial for the stomach.

g.543 Wavy-leaf fig tree

blag sha

བླག་ཤ།

plakṣa

Ficus infectoria. Full English name: White fruited wavy-leaf fig tree.

g.544 White coral

spug

སྤུག

musalagalva · musāragalva · musāgalva · musaragalva

White coral is fossilized coral. It appears in one version of the list of seven jewels or treasures. Tibetan tradition describes it as being formed from ice over a long period of time. It is coral that has undergone millions of years of underwater pressure. It can also refer to tridacna (*Tridacnidae*) shell, which is also presently referred to by the name *musaragalva*. Attempts to identify *musalagalva* have included sapphire, cat's eye, red coral, conch, and amber.

g.545 White lotus

pad ma dkar po

པད་མ་དཀར་པོ།

puṇḍarika

g.546 Worldly concerns

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཆོས།

lokadharma

These are often listed as eight in number, as in the commentary: gain and no gain, happiness and suffering, praise and criticism, fame and lack of fame.

g.547 Yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of supernatural beings, often represented as the attendants of the god of wealth, but the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means "harm giver," as they are also capable of causing harm.

g.548 Yāma

'thab bral

འཕྲང་སྲལ།

Yāma

Third (counting from the lowest) of the six paradises in the desire realm.

g.549 Yāna

theg pa

ཐེག་པ།

yāna

A "way of going," which primarily means a path or a way. It can also mean a conveyance or carriage, which definition within commentarial literature is represented in the Tibetan "carrier," and therefore also translated into English as "vehicle."

g.550 Yaśaḥprabha

snyan pa'i 'od

སྙན་པའི་འོད།

Yaśaḥprabha

g.551 Yogin

rnal 'byor pa

རྣལ་འབྱོར་པ།

yogin

"The one who is united," a succesful practitioner who has attained realization. The Tibetan means "one who is united with the genuine nature."

g.552 Yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.